A SIXE-FOLDE *Politician.*

Together with a Sixe-folde Precept of *Policy.*

LONDON
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PHILODESPOTVS *to his* Nærchus.

LOuing and welbeloued Naarchus, being oftẽ & earneſtly ſollicited by you, to ſette downe a patterne of ſuch diſcourſes, as in priuate haue paſt many times betwixt vs, concerning ſeuerall and diſtinct affectes, and affectations of many vſurping vaineglorious Politicians, as alſo what my

conceipt and opinion was, and is of a perfect ſtateſmā moſt to be reſpected: And at this time finding my ſelfe deprined through ſicknes of other bodily functions, I haue endeuoured to ſatisfie your requeſt, ſo well as the dayly incomberante of ſo vnwelcome and troubleſome a gueſt, would giue mee leaue and leaſure; What I haue ſette downe will aſſuredlye offend no creature that liues within the compaſſe of right & perfect iudgement: and if any thing heerein may giue you the leaſt taſte of pleaſure and content, I ſhall think my trauell ritchly rewarded, and beincouraged to ſupplye your deſires in the like ſucceeding motions.

Euer vnder the arreſt of
your commaund.

I. M.

The Author to the Reader.

Thrine a Harlot, at a publique feaſt where many Ladies and Gentlemen were aſſembled, vncouering her painted face, tooke warm water and waſhed off her *Fucus* wiſhing all other Ladies there preſent to imitate her plainneſſe. I ſuppoſe it was a griefe to the Ladies to haue that noted by publike taxation, which was as publikely noted & obſerued by al men. If al ladies & gentlewomen ſhold be ſo ſerued at any publike meeting, many wold make (if it were poſſible) their natural red of bluſhing ſhow through their painted red & ouerlaying mask of impudency & boldnes. But women, poore ſoules that haue nothing to bee proud of but their outward beautie, may be pardoned, if they ſeek to maintain their beſt hold, with anye deuiſe and addition of Arte, when as men who ſhould glorie one iye

in their inward eſſence of worth and vertue, learning, prouidence, diſcretion, iudgement, valoure, and magnanimitie, ſeeke to laye ſuch painted faces vpon their ambitious deſires they haue to be thoght worthy, in any to be admired or reſpected qualitie. Painting was in requeſt in *Iezebels* time, and her example could not, nor euer will ſcare away either pride from the heart, or painting frō the face. If I were of the noble ſcience of painters, I would put vp a bill againſt woemen, for their intruſion into the profeſſion of facemaking and coulouring: but if I were a ſtates-man, I would publiſhe ſome ſeuere lawe, againſt ſuch bolde intruding profeſſors and ſhew-makers of ſuch thinges, as many gaine by boldnes and impudency, among the world both reſpect and commoditie. Heereafter I may happily take occaſion to ſpeake and ſet out your women painters, at this time you ſhall finde ſome painted faces of policy, deciphered.

As in meates, that which commonly

liketh one doth diſtaſt another: ſo may this worke prooue like meats or banket-made-diſſhes, reiected of ſome, and happily like *Homers* Iliads be laid vnder other mẽs pillowes. You rabble and ramping idle rout auaunt, the play-houſe-dores are now open for you, the Author dooth not inuite your company to his feaſt, for he knowes you are apter to faſhion ſtrange interpretations, of what was neuer meant, then like ciuil gueſts cut fairely and reſpectiuely of his inſtructions. Howſoeuer he expoſeth this his *Philaitetes* to his good fortune, & if any of the iudicious rank taſte of him with pleaſure, he is filled vp & regorged with ſatisfaction.

Your friend that was betraied to the preſſe of your cenſures I. M.

In due praiſe of the Author.

THeſe ſpeaking pictures of thoſe Counterfets,
That would be ſtateſ-men, rather men of State,
Are ſuch as doe their liſe delineate,
By which the Drawers fame, ſtill life begets.

But where he paints in Colours *(rarely rich)*
The Picture of a perfect ſtateſ-man, hee
Tranſcends himſelfe, and makes each eye to ſee
His darkeſt Vaines *with iudgements cleareſt Touch.*

O rare could words, though weyed in wiſedoms ſcales,
And meaſurd by the ſquire of art, by Wit)
But theſe alone, ſo right the ſpirit fit
Of Stateſ-men *that (obeying) all controlles,*
Paſſe on, viue image, *make all Times admire,*
How earthly hands came by ſuch heauenly fire.

Io: Dauis. Gent.



In laudem Authoris.

THy tun (deare friend) of wit & hony nowe brok vp,
Too long frō men of Art & iudgemēt though lockt (vp,
For men of Art doe say it tastes right sweete,
And men of iudgement say it is right sound,
And both a treasure say of light is found,
A treasure sure that in extreames will steed.
And raise thee (haue but patience) from all need,
O pittie it is such guifts and lights of minde
Should be obscurde, and die as men doe blinde.
Some Scipio (or some Cesar) shade thy hiue,
That thou in spight of Waspes and Flyes maist thriue.

I.S. Gent.

De Authore. T. P.

BLame not his pen, though wanton in his blood,
Here nels like a Virgin newly martyed:
Pollicie is his delight, his ſtreaming flood
To that he is married, in that he ſhal be buried,
And though he buried were, this nere ſhall dye,
And though he baniſht were: this nere ſhall flye.

The

The contents of this Booke.

IIgnorant Politicians.

Paules newes carriers, and vnlettered, but wickedly thriftie, merchants of worldlye policie with their iudgements.

Vſurping Poets of the title of Pollicie.

Vaine and ambitious Trauailers.

Seminaries and Ieſuites.

Cumberſome, Turbulent, and dangerous proiectors.

True Stateſmen,

In the ſecond part is treated

Concerning the ſecret truſts of the heart.

Concerning affections.

Concerning booke truſt in Pollicie.

Concerning cunning operations, and formall ordering of witte and Policie.

Concerning a Politicians Religion, how farre he may wade therein.

Concerning Religion, the beſt helpe of true Iudgement, and the true Religious pollitician.

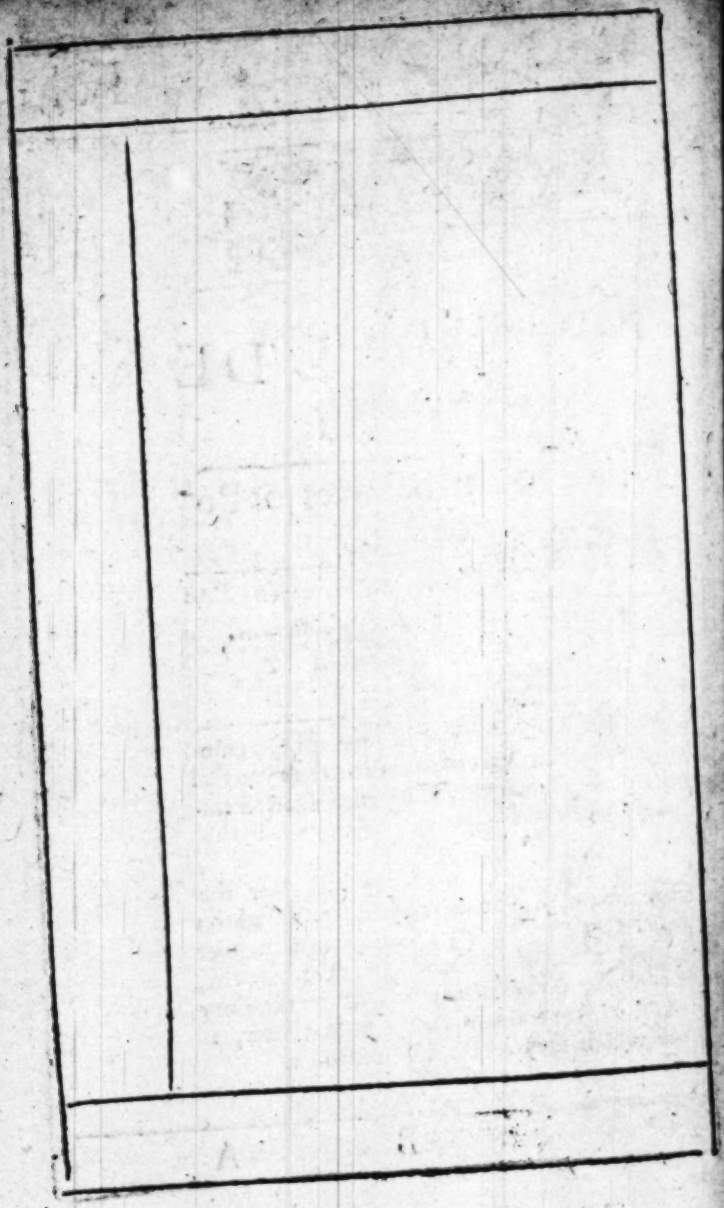
A SIXE-FOLDE Politician.

There bee two ſortes of Politicians.

Politicians in ſhew: and ſubſtantiall compleate experienced politicians. Otherwiſe called Stateſmen.

Politicians in ſhew, and outward Ceremonious profeſſion, are of many ſortes, as you ſhal finde them diſtinguiſhed by their ſeuerall imployments and Chapters.

Subſtantiall *Politicians*, are ſuch (for this Treatiſe extends onely to a religious Common wealth) as are Diuinely indued with a ſinguler gift and bleſsing of wiſedome & iudgement, in all occurrences that may aduaunce the glory of God & the common ſafetie of that Seate, ouer which they are ſet as Gouernours.



A SIX-FOLDE POLITICIAN.

THE *FIRST SORT* of vaine Politicians are men voide of all vnderstanding, and like nature, and yet repute themselues wise and politicke.

CHAP. 1.

THe accurſed broode of CHAMS generation, were not contented in the Land of *Shinar*, to make

bricke and morter; but ioyning with NIMROD, ſaide, Let vs make vs a SEM, which ſignifieth a name, euen in deſpight of the bleſſing of NOAH beſtowed vpon SEM.

All Nations, ages & States, haue bene, and are, much peſtred with the poiſonous humour of CHAMS fugitiue & vnſetled ſeed, who ſhaking off all yoake of obedience, and preſcription of painfull trauel in any peculier calling, neuer think well of the ordinary bleſſings they reap or may reape, by their due & daily labours: but ſetting their wittes beyond the pitch and model of their honeſt vocations, ayme at extraordinary matters, the building to themſelues ſome SEM, or rather inſtead of a name, ſome

Idlenes the mother of vnprofitable & impertinent buſines.

Babel or houſe of confuſion.

And of names, none can ſo much pleaſe them as the title and ſtile of wittie, craftie, politique trades, immitating heerein the grand deluder: for as Sathan of all names affecteth moſte the name of an Angel of light, & being worſt of al things, appeareth moſte in the ſhowe of the beſt: ſo the ſimpleſt and furtheſt from the light of true wiſdome, deſire moſt to ſeeme (as Hypocrites in religion, being holloweſt of hartie ſinceritie, affect moſte the ſhow of holineſſe) and to be accounted wiſe.

They which haue leaſt wit affect moſt the ſhew of the beſt wit.

This maketh ſo many baſe mechanicall fellowes, to fall from their laſts and meaſures, to meaſure out in their conceits & triuial cõferences, the ſcopes, pur-

poſes, & intents of the ſecreteſt & deepeſt miſteries of the moſte profound ſtatiſtes, and not onely to ſet a gloſſe and formall interpretation vpon ordinarie occurrences of the ſtate, and to preſſe out with them vaine and idle additions & quotations, of their owne addle & worme-eaten braines, but touching the very Edicts, Proclamations, yea, concluſions betwixt the State & forraine Nations, to diſtinguiſh & point out errors, to ſet vppon them ominous predictions, and many times (which is the Iudgement, ſuch pragmatique and Pythias like ſpirits fall into, as SENECA noted the improuidence and vnaduiſedneſſe of ſuch perſons) *Emittunt vices per iugulũ redaituras*, caſt foorth cut-throate

The iudgemẽt that falls vpon pragmatique intermedlers with State affaires.

words

wordes which coſt them their necks, and vtterly vndoe them.

Idle Marchãts of newes.

The better to maintaine this opinion of ſelfe conceited Policy and wiſdome, among the ſimple ſort, they muſt & will be the onely intelligencers of all new accidents, *Quelles nouelles* is the onely oriſons they vſe morning and euening: their onely ſalutations, their onely graces. They know all things, elſe how ſhould they bee accounted ſtateſmen, both what is done and ſpoken in the court, & in the center of the court, and which is wonderfull, that which was neuer done not ſpoken, and that makes their newes euer new and freſh, for it comes but from the gate of their owne inuentions.

They are priuy to the conſul-

tations of the Senate: embaſſages of Princes are familiar with thē: intercourſe of marchāts affaires, ſcarce accounted matters worth the diſcourſe: France, Italie, Spaine, can keep no Parliament, without their intermixture of voyces, nor this ſtate holde anye ſect of Parliament, without their verdict: theſe are the inſeperable companions of the *realto* pillars, the flies of the greate feaſts, Epicures third courſe to helpe digeſtiō, ſuperſtitious idolaters of Saint PAVL (and yet neuer think of PAVL nor any Apoſtle) and many of them haue that famous monument in that account as DIOGINES had IOVIS PORTICVS in *Athens*, who tould them, which wondered that he had no houſe nor corner to eat his meat

in;

in; pointing at the gallerie or walking place that was called IOVIS PORTICVS, ſaid, that the people of *Athens* had builded that to his vſe, as a royall manſion for him, wherein he might dine & ſup and take his repaſt.

And ſo theſe make Paules like EVCLIDES or PLATOES ſchoole (as DIOGINES accounted it, καταγελων a miſpending of much good labour & time, & worthyly many times meet with DIOGINES fare, and are faithfull and frequent gueſts of Duke HVMPHRAY.

And ſurely as that wiſe prince who adiudged his corrupt Seruant who ſould lip-labour and ſmoake at a deare rate, to be ſtiffled with ſmoake; ſo might it be wiſhed that theſe idle buſie-marchants of ayre and ventoſity

of words, might be either pricked like bladders, with the ſharpe raſor of ſome ſeuere lawe, or Camelion like be forced to liue without any other ſuſtenance then ayre, the foode of their delight.

What puniſhment is fit for ſellers of ſmoak & liplaboured lies & tales.

There are another ſorte of vnletterd ignorants, who affect the title of politicians, and are ſo accounted of: giddy muddye, and ſhallowe conceits, who ſee no more then that is obuious to their outward eye ſight: & iudge all things by their effects conſider not the meanes by which they were effected: theſe are ſuch as by wicked & indirect meanes, compaſſe many times great matters, whereunto is required ſmall ſtore of learning and arte: for it is an eaſie matter, for him to

It is an eaſie matter for a man moſt vnlettered, by wicked means to compaſſe great matters.

burne

burne and make leuell to the ground, a famous city with a bal of wilde fire, who neuer had skil to diſtinguiſh the matter where-of that ball was compoſed, or wit to contriue the like: and as a careleſſe creature, that pro-pounds onely to praiſe his own humour, reſpecteth not the miſ-chiefe may inſue, may with great *facilitie*, ſet fire to an exquiſite peece of ordinance, and thereby beat downe ſome famous obiect-ed building, who is vtterlye ig-norant of any skilfull part of ar-tillerye: ſo may one that fell from a cloude, a moſt ſtupid animall, by wicked means bring to paſſe with aſmuch eaſe, his wicked purpoſes, and make himſelfe powerfull of his vngod-ly wiſhes, bee they neuer ſo vn-

likely, who if hee were ſet to manage any affaires, that might aduance the cõmon good, would bray like an aſſe, and (admitted to deuiſing, aduiſing, or contriuing and putting in action, any commendable & deepe deſignement) ſtand like an immooueable ſtatua, ſcarce reſeruing the image and repreſentation of a man: For it is vſually ſpoken of courtiers, and Oratours, bee bould enough, and Courtier enough, prate enongh, & be lawyer (I meane cogging lawyer & cogging courtier enough) ſo may it generally be ſaide, be reſolued to be wicked enough, and feare not to be acounted crafty and worldly, politicke enough, to prooue an *Eutrapelus*, a famous crafty companion, and to exceed

Apud. Horat.

others

others in a watch of worldlye deceit, requireth onely a reſolution to be wicked, which wil ſpedily inable any man to proceed Maiſter in the art of ſubtilty, and cunning deceit: hence comes it to paſſe that many pettifogging knaues, many rurall Satyres, and vntutered Hobgoblings, applying their hearts to worldlye wealth, and reſoluing to obtain by right or wrong what they ſo longingly couet & affect, proue ſuddainely rich, & in that reſpect the ſimple people terme any, that by forgerye, couſning, deceite, growe a little wealthier, then their honneſt neighbours, perilous heads, ſhrode fellowes, and (which without ſmiling I can neuercõſider) polliticiãs ſtãd in this reſpect: miſchiefe is well ſaide to

Miſchiefe hath ſwift wings.

haue

haue swift winges; for when the will of man giueth consent to any euill, a very brute may quickly giue fire to the powder, & matter of any mischieuous purpose. *Qui semel verecundiæ fines transierit, insigniter esse impudentē oportet:* So far the heathen could go, & surely we may ad this, that he which hath cast away all care of conscience, can haue no feeling or respect of honestie and fidelitie, which in all affaires, either publique or priuate, forraine or domestique, hold vp *Atlas*-like the heauen of all ciuil States, & these being not respected, with what facilitie and ease may the subtill Courtier deceaue his brother, murder his father, if they stand in his way of some priuate respect, & make his deerest and bosome-

Honestie and fidelitie the chiefe pillers of al contracts

friend

friend, onelye an inſtrument to mooue forward his wicked purpoſes without anye purpoſe to helpe him in his greateſt neceſſities: nay, if he think he may proue any obſtacle to his riſing, or that he can ſtand no longer as a footſtoole for him to mount vp to higher honour and dignitie, or a cloſe-ſtoole to ſmother and conuey with coulerable excuſes his fouleſt and impureſt *Feces* of cunning & deceite, euen then perfideouſlie to forſake him, when he is preſt with moſte vnreſiſtable difficulties.

Among the number of theſe (that I may not ſpeake of neerer preſidents) is ranckt, that rancke ſmelling Pole-cat of impure and prophane pollicies, RICHARD the third, for it is well knowne, that Rich. 3

not so much a supereminẽt wit & iudgement inȳ truest straines of ciuill gouerment, set the crowne on that vsurpers head, as a detestable resolution to compasse the same by any meanes, by poyson, murder, periurie, barbarous and vnnatural cruelty, execrable slaũders, put a regal Scepter into his hande, and inuironed his temples with a glittering Diadeam.

Alphonsus

And a second to him may bee (if not a brother twinne, ALPHONSVS that foule bumcard-playing Politician, and 100. like to these: those pettie Germane state, affoord plenty of examples to this purpose: what should I say when as the very Carter, vnder whose clouted shooes, may bee sowed as greate craft when as firme a resolution to villany and

Wicked Carters may bee accounted politicians

miſchiefe, is ſetled in him, can intitle himſelfe to his Vncles, brothers, nephewes, land and eſtate, and obtain it to, by leading a morice dance or two to hell, with fiue or ſixe forſworne good fellowes, himſelf foreman, a corrupt lawyer or two, as many bribed witneſſes, an ouerſeer and a ſeruant: which often tickles my diafragma, when I heare ſpruce-heere-at handes recount, conferring moſt ſecretly among their priuateſt & moſt hidden obſeruations and court collections) the wonderfull wiſedome or pollicy of ſome great courtiers, in auncient time, what admirable matters they haue effected by the deepe reach of their all-peircing wits, when they were noted to haue vſed more ounces

of poiſon, then they had drams of true wiſedome, and ſtate learning, in the ſhutting vp their concluſions: for thy conſider not that which daily experience may guide their obſeruation to, with what facility heatheniſh and ſeared conſciences, neuer ſo vnlettered enter into and diſpatch actions of ſuch ſauadge and abhorred qualities, as would make a man touched with the feeling of honeſty and a good conſcience, ſtand (were he neuer ſo politicke & learned) at euery ſtep and progreſſe of the like attempts, like a multitude of people when vpon ſome ſudden inuaſion of the enemy, all the Beacons of the country are ſet on fire round about their eares, al amazed, affrighted, bepuſled, & diſtempered euery

The differẽce betwixt the proceedings of a ſeered cõ ſcience and a Religious man

moment

moment in his mutinous and diſordered thoughts, till his plots, his purpoſes, his proceedings were diſcouered and betrayed, though to his own ruine and vtter vndoing.

But heerein conſiſteth the iudgement ſuch ignorant and vnlettered affectators of the title of Polititians fall into: they many times preſuming vpon their owne and other mens falſe and flattering opinions conceaued of their great wiſdom & policie, enter by degrees into matters of greater conſequence then their ſlender apprehenſion s can digeſt, and wraſtle through, not vnlike the Maſtiffe, which becauſe by chance hee killed a Hare wearyed to his iawes by quick ſeting hounds, would after chaſe a fox,

preſumption the ground of ruine.

and ſo came home all be torne & rent with briars and brambles: or the ape which by imitation, hauing once ſet fire to a peece currātly, came to inure himſelf in the like practiſe, and the peece being ſtopped & rābd hard of purpoſe that it might not go off, recoyled to the apes diſmembring: ſo theſe hauing encountred with poorer and weaker vnderſtandings to their worldly and euill good aduantage, not contented to keepe within the compaſſe of their owne element, ſtretch their skill & cunning to intermeddle with men of deeper reaches & more ſearching braines, whoſe fox-like windings and turnings, they haue no skil to trace or ſent out, and therefore returne from their controuerſies and ſtrifes, made

with ſuch worldly Mrs. of policy, all be ſcratched and pinched in their fortunes and eſtates. Yea, many of theſe fooliſh Ideots, hauing proſpered and thriued in ſome domeſtick affaires, Apelike intermeddle with the fireworkes of court buſineſſe, and ſtate occurrences, imploy their wit and wealth in taking parte & adhering to factions, & ſo many times, being ignorant to hãdle & finger as it were the cunning paſſages & ſtoppings of ſtate-learning (which depends vpon ſuch exquiſit skil and harmony, as the ripe ſtudents therin can diſcern (as the Iewes could by their skil in the Ebrew tung any eſcape cõcerning the hiſtory of the bible) if any one ſtrok be out of time or tune) through bould intruſions,

disbowell and diſmember themſelues and their fortunes: and ſo much may ſuffice to haue ſpoken of ignorant and vnskilfull Vſurpers of the title & name of policy.

Chap. 2

Chap. 2.

A ſecond ſort are ſuch as *through the priuiledge of their learning and Schollerſhip, attribute vnto them-ſelues the ſtile of* Politicians.



Riſtippus being demaunded of ſome Abderitan in what reſpect his ſonne ſhould bee the better, if he beſtowed coſt & charges on his learning? anſwered, though in no other behoofe, yet that at the maygames & publike ſights there might not one

Abderita people of *Thrace*, who were ſo fooliſh as they left their coú-trie throu-h annoyance of Mice.

ſtone ſit vppon another: and to this alluded *Tully* in his *Oratore*, making the ſame deſtinction in the degree of excellency, betwixt a learned man and an ignorant, as betwixt an ordinary man and a beaſt: and queſtionles the benefit of learning and skill in artes and liberall ſciences, is of greate and vnualuable eſtimate, and bringeth to the enioyers thereof, many vnſpeakable & inſencible helpes and furtherances, which as it was wel ſpoken of the benefit of health, *Carẽdo potius quam fruẽdo diſtingũtur*, their vſe is beſt diſcerned by their wãt. But learning is like to fire & water, which are moſte neceſſary for the daily behoof of mãs life, being moderately & deſcretly vſed, otherwiſe experience teacheth ỹ ſimpleſt, that

A diſtinction betwixt a learned man and an ignorant.

The benefit of learning.

Learning like fire and water for the vſe and abuſe of it.

if they be applyed to hurtful purpoſes, there are not more dangerous and dreadfull Elements.

That made *Diogines* very iuſtly (in my opinion) to affirme, that there was no liuing thing wiſer then man, nor any liuing creature fooliſher: for when he conſidered and thought vppon the gouernours of Cities, phiſitians, and men excelling in ſeueral profeſſions of learning, he concluded nothing to be more ſapient then man; but when he conſidered in his minde men of little learning in any profeſſion, profeſſors of all learning, and not able to performe any one good, vndertakers of all difficult and hard enterpriſes, when he conſidered the ſwarme of expounders of dreames, ſoothſayers, Impo-

Man the wiſeſt and the fooliſheſt creature.

ſtors, and deluding artizants, he plainely auouched that nothing was more fooliſh then man. And ſurly as there are none wiſer then Schollers, & none fooliſher then ſuch like ſchollers, ſo are there none more profitable to the Common-wealth nor anye more comberſome, noiſome or troubleſom in a ſtate, then ſcholers: which infers well this Ianus-like poſition, *Peſsimi homines peſsima animalia. peſsimi Academici peſsimi homines.* Of all liuing creatures euill men are the worſt, and of all men euill Schoole-men are the moſte diſorderly and hurtfull.

The wit of man pliable to good and euill

For the wit of man is appliable, and apt to all goodnes, if it be exerciſed and inured therewithall, but if it fall from his right kinde to vice, then is a man

worſe then a brute beaſte in regard that a beaſt doth but beaſtly acordiug to kinde,& a mans wit aplyed to a vitious & beaſtly cuſtome traines vp all the ſences,as it were ſo many workmen,to the practiſing of naughtie and lewd purpoſes: and if the wit of a wittie man, well ſeene in arts, and helped and furthered to greater vnderſtanding by ſtudye, be applyed to wicked and euill deſignes, it will alwaies be ſitting vpon Cockatrices eggs,& hatch and bring forth nothing but ſerpentine and poiſonous effectes. with both theſe ſorts of ſchollers this ſtate is much peſtered, for it harbours many fooliſh, ſuch as ſeeme & are indeed wiſe in their owne conceits (ſuch as trouble a whole ſtate with their conceites) & many naughty and lewd wits,

A vicious mā worſe then a beaſt.

A wicked wittie man moſt dangerous.

that aply their coſt & trauel ſpēt painefully and laboriouſly in liberall arts, to the contriuance of their countries maſſaker and ruine, and their owne ſhame and vtter demolition.

That I may not of theſe ſpeak confuſedly & without order, I will reduce the firſt ſort of them to theſe heades.

Either vaine phanaicall ſcribling Poets,

Or cunny-catching & prating Trauailers.

And the ſecond ſort to theſe heads.

Either out-landiſh Starters & Rouers from their obedience and loyaltie vſually called Ieſuites *and* Seminaries, *or cloſe houſe-keeping, either vaine-glorious or ſelfe pleaſing, or*

malignant, enuious, turbulent proiecters, and plotters of policies and deuiſes.

ἔργον γὰρ οὐδὲν ὄνειδος ἀέργειη δ' ὄνειδος

It was well noated of *Heſiodus*, that no courſe of honeſt trauell was ſhame-worthy, but idlenes, full of reproach and ſhame: and certes, if men of faſhion and good bringing vp, would duely examine themſelues to what honeſt and profitable ſeruice and courſe of labour, they were fit, and accordingly would ſtudiouſly endeuour themſelues, they wold make this ſtate hapy & flouriſhing, & their owne liues comfortable to themſelues and their friends: but the iniquity of theſe times is ſuch, and ſo corrupted is this age with cymerian darkenes and ſelfewill, as many hauing any

Idlenes abhorred.

Ambition and aſpiring, raigneth in all mé moſte powrfully.

good parts, thinke ſcorne in *Secundis tertiÿſque conſiſtere.* Euery Crowe will build as high as the Eagle, and thereby with *Icarus*, ſoaring to high, melt their waxie winges, with the Sunbeames of too lofty aſpiring practiſes, which makes ſo many of them al theire liues after, ſing *Icarus* his ditties, *Propter humum volito* lye groueling in a bare & baſe eſtate: for whilſt they ſtriue to run out of their father *Adams* curſe, and by him the curſe which deriueth it ſelfe to all mankinde (which was and is euery man in his profeſſion, to get his liuing by the ſweat of his browes) they run into a greater curſe, that is, either through idlenes to get no liuing, or through ſome euil practiſe to beget a baſe liuing.

The fruites of aſpiring.

Of Poets.

Chap. 3.

TOuching Poets, their liues and buſines may be rightly compared, to the buſines of loue: for loue is noated to be the occupation and buſines of idle folkes, that haue nothing els to ſet them ſelues on worke withall: for as the paſſion of loue eſpecially inuades and poſſeſſeth ſuch men as are altogether drowned in idlenes, and ſo commeth it to paſſe, that while they giue themſelues wholy to lazines, they ſtũble on a ſubiect, that filleth their heads

Poets liues compared to loue.

Otia ſi tollas periere cupidinis arcus.

as full of combrous buſines, as euer they are able to turne themſelues vnto: ſo this frenſie of poetaſtring (for poetry and iudicious poets, al worthy ſpirits alow and loue) ſtill inuadeth the louers of idlenes, for, whileſt that wit which is pregnant, wanteth all manner of imployment, it falleth into a moſt troubleſome, & inextricable maze of ſelfe-pleaſing and deluding conceits: for it may & is generally obſerued, that they which once fal into the humour of vercifiing, their heads are alwaies ful of as manye crochets, as new ſtrooken louers, & ſurly for the reſpect & regard the moſt iudicious haue of thē, they may be compared to inſtrumēts alwaies out of tune, which yeeld but harſh and iangling accents,

A pregnant wit wanting imployment takes hould of naughty courſes.

The regard the iudicious haue of vaine poets.

and

and to men duely conuerſant in weightie and profitable affaires, they are as flat and tedious, as *Iarchthange*, which name is noted to be the harſheſt in all the Ebrew pronuntiation, and the reſpect which the wantoneſt and vaineſt heads haue of them, is as of fidlers, who are regarded but for a baudy ſong, at a merry meeting, and when they haue done, are commonly ſent away with Butlers grace, when theſe write beſt, they are but but buſily conuerſant, and imployed about ſome ill ſubiect, which is but Κοπρεσις a iugling fooliſh play, the better it is performed, the worſe it is accounted: for either they write to pleaſe idle vaine gentlemen and gentlewomen, and ſo may bee

Ill, the better acted, the vvorſe liked of the good.

placed among the number of ſhitle-cocks, tennis-balles, apes, munkies, baboones parrats, puppets, and ſuch like (their office hauing correſpondence to no o-other vſe & purpoſe) or els they faſhion their wits to the pleaſing of a vaine multitude, and rabbell of looſe liuers, and preſcribe to the ignorant and ſimple (very ill diſpoſed of themſelues) rules, and rudiments of worſe liuing: and as the enterludes may be tearmed, the Schoole-houſes of vanitie, and wantonnes; ſo theſe are the ſchoolemaiſters thereof: and me thinks they (who haue taſted of the ſweete fountaine water, running from their Academick mothers breaſts, by this, if nothing elſe) ſhold be deterred from their ſcribling profeſſion, that they ſee

Vaine poets offices.

Vaine poets and plaiers agree in euill

their writings & conceits ſold at a cõmon doore to euery baſe cõpanion for a penny. But moſt of their cõceits aretoo deere at that rate, and therefore may well bee had in the ſame requeſt that Tobacco is now, which was wont to be taken of great gentlemen, & gallants, now made a frequent & familiar Companion of euerye Tapſter and Horſe-keeper. And their conceits are likeſt Tobacco of any thing: for as that is quickly kindled, makes a ſtinking ſmoake, & quickly goes out, but leaues an inhering ſtinke in the noſtrils and ſtomackes of the takers, not to be drawne out, but by putting in a worſe ſauour, as of Onions and Garlick, (according to the prouerbe: the ſmel of Garlicke takes away the ſtink of dung

Conceits ſauoring of no iudgment or ſtuddie like Tobacco ſmoke.

hils, ſo the writing of ordinarye Play-bookes, Pamphlets, & ſuch like; may be teatmed the muſhrum cõceptions of idle braines, moſte of them are begotte ouer night in Tobacco ſmoake and muld-ſacke, and vttered and deliuered to the worlds preſſe by the helpe & midwifery of a caudle the next morning.

They ſauour of no ſtudy, and leſſe iudgement, and leaue to the hearers of them onely, an infecting ſtincke of ſome lewd practiſe or ſpeech, ſet forth for the informing of ſuch wits, as delight in no other ſtudye but folly or wickednes, and will not bee drawne out of their mouthes and mawes (for yron would bee ſooner by ſome diſgeſted then a fooliſh ribbaidrie tearme by ſome loſt) till

How the common people delight in vile and vaine ſports.

from

from the like impure fountaine, they haue fetched ſome freſh mud-water of the like, or worſe (but better pleaſing, if more obſcure) ſpeach or behauiour, to occupy and fill vp that roome.

Vaine poets colour their euill purpoſes vnder the ſhew of grauitie and authoritie, vvherein they approoue themſelues moſt Diueliſh and though moſt politicke in their ovvne opinions, yet moſt fooliſh in the true ſenſe of vnderſtanding.

But ſome of theſe phanaticall heades, to exempt themſelues from the number of ballad makers, and ordinary writers of Iigs and ſuch like ſtuffe, betake themſelues to a grauer and more ſatiricall forme of writing and therefore vnder the pretence of whipping the vices of people, with a pen fuller of gall, *Sublimi flagello*, they will either ſet out in moſt liuely colours, all the ſeuerall impieties and impurities, which they haue in their liues ran thorough (for it is impoſſible any ſhould ſo exactly to a hayre

as Horace ſaith.

vvith a vvinchester rod.

ſet out ſuch boſome ſecretes of lewd practiſes, but ſuch as haue had a deepe finger in the like) or elſe out of a deſire to be accounted great politicians, ſet their wits beyond the pitch of the ordinary tenters, and intermingle not onely (as *Horrace* ſaith) *Sacra prophanis* ſiluer ſacers, with durty potlids, but (thinking that *Pictoribus atque poetis quidlibet audendi* is ſtill in force, that painters may play with their penſils with great mens noſes, and poets may piſh in any mans face) intermeddle with the 2. edged ſworde of the ſtate, and contrary to *Quintilians* precept (who placed it among the vertues and graces of wrightings, not to ſay all a man can) rather then they would be accounted ignorant of the ſtate, & mat-

Many had rather ieſt away their credit & liues then looſe the opinion of a ieſt.

ters

ters concerning the ſtate, they will in their broad tearmes pull the greateſt ſtatiſts by the beards and rather then they will looſe a ieſt in obſcurity, fixe it about the Princes Diadem, that it may be knowne and ſeene of all men, forgetting what they learnd of olde Poet *Homer*, Τῶς ἄλλὰς ἔνναετας, ἀπὸ ὀκτέρῳ ἴσχο χεῖρας It is not ſafe drawing out of Lyons teeth.

And if they had attained either learning or obſeruation in ſtate affaires, and true policie (the repute whereof many of them ſo much affect) they would houlde their pens from the affaires and actions of ſtatesmen, bee ing indeede the *Hectors* and *Hercules* of the common wealth (according to that atribute which was giuen by *Homer* to *Hercules*) ἀλεξίκακοι

Both learning and obſeruation teach the wiſe to holde their pens and their tongues from princes & potentates affaires.

depulſers

depulsors of quill, through their wisdome and carefull watching ouer the quiet and welfare therof, from the whole nation. For then they wold haue learned by their reading of histories, (which is the best Booke-help for a student in policy) that both AVGVSTVS and ALEXANDER tooke verie greeuouslie that any thing shold be made of them, and set forth in publique, but after a stibstantiall sort. And how AVGVSTVS to the officers of his time signifyed his pleasure, that they should not suffer any point of opprobrie to come vnto his name, by the meeting and comming together of Iesters, Players, and Poets: and as well by obseruation in politicke courses, they would haue vnderstood that it is

Both Augustus and Alexander hated to come vpon the tongues & pens of triuiall and common men.

as fit (and more neceſſarie for the ſafetie of any ſtate) for the authoritie of Princes and Gouernors of the common-wealth, euerie where to bee maintained in their royall ſtate, without any manner of ſpot or touch of derogation, either publique ſpred, or cloſly inſinuated (for in either conſiſts *læſa maieſtas*, or *poteſtas Reipubl* a high and capitall offence, to the Prince or his potentates) as a virgins chaſtitie, and a great Ladies honour, which may not admitte the leaſt ſuſurres or priuie whiſperings of ſtain or defamation, and as he that ſhold be the firſt author of ſcādalizing any great Ladies vnſpotted worth & reputation of chaſtity, would be adiudged by the parliament of womē, to ſome infamous deth, ſo

The authoritie of princes and gouernors may not ſafely admit any derogation.

Libelling, and how far the offence therof ſpreds it ſelfe.

Scandalous libelling & taxing of ſtatesmen, deſerueth the ſame puniſhment as the abuſers of a chaſt Ladies honour and reputation.

were it fit that ſome ſeueere law might be enacted, for the puniſhing of ſuch ſcandalous libelling as is, or may be at any time coloured vnder the name of poetiſing, and play-making, *Sed reprimo me*, onely I cannot conclude this point without this ingenious and true apologie in my owne behalfe, to ſhew that my deſire is, it may not bee thought that I houlde the skill & art of poetry in baſe acount, but onely the abuſers of it. Poetry may be both noblemens & ſchollers afternoone, and ſucceſſiue excerciſes, & remiſſion from the bent of grauer ſtudies and affaires.

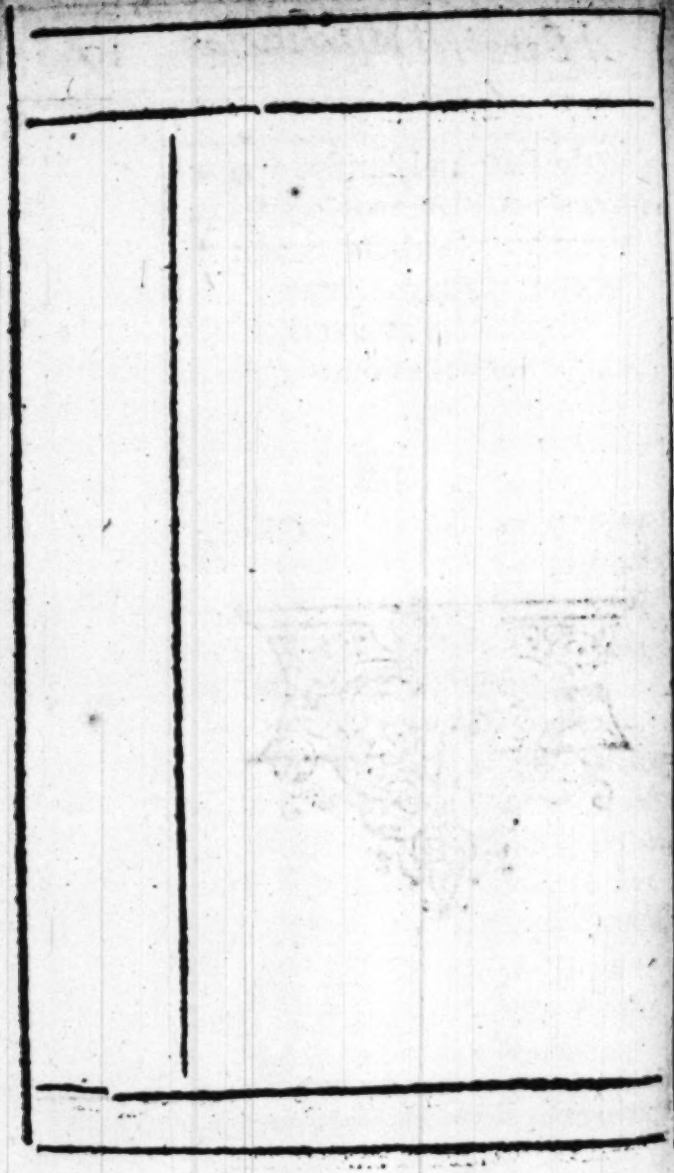
poetry to be beloued, & the abuſers therof to be puniſhed

A ſpeciall rule for poets to obſerue.

And if any will and muſt needes make it their profeſſion, let them houlde this comicall rule concer-

ning the ſtate and ſtatiſts, *Si hæc miſceant vt illa non immiſceant*, Let them ſo vſe their quaint conceits as they may picke no qua rell with the counter.

Chap.4



Chap. 4.

Concerning Trauailers.

THat of *Horace*, *Cælum non animum mutat qui trans mare currit*, hee that changeth his ſoyle, changeth not his ſoule, was wel noted of Socrates. For Socrates hearing a certaine perſon complaining, that his trauelling into ſtrange Countries for learning & knowledge, had nothing auailed him, anſwered thatit chāced vnto him very deſeruedly

for that he either applyed himselfe to the company of idle runagating fellowes or else mewed himselfe vp, and kept priuate, as if he tooke phisicke, thinking that the ayre of a strange country would infuse strange languages, riper Witte, and Iudgemente without conuersing with such as were wise and iudicious; or else wanted wit to obserue such occurrences, as the conuersation of wise and graue iudgements did affoord. For one of those three makes a mans trauell fruitlesse, For whosoeuer in any ordinarie profession entendeth to reape any skill and knowledge, by entercourse with other nations, must examine his owne strength of witte, whether it be capable of the skill and art, he intendeth and

What maketh a mans trauell into strange countries profitable, and what vnprofitable.

deſireth to attaine, & muſt ſettle his affections, and bridle the appetites of pleaſure and raging extrauagant humors that rule in his nature, that thereby hee may be able both to reſolue himſefe to a ſtudious and paineful courſe of exerciſe and obſeruation, and alſo to be wary and circumſpect of the choice of his companye, leaſt he light vpon natures, not ſo skilfull and well ſeene in the Arte and miſterie he couets to learne, as ſubtill and full of pleaſing ſhewes and deluſions, which are by them made both cunning purſnets & hartnets, to inueagle and intrap young nouices by.

What generall lie is to be obſerued of a trauailer.

This haue manye Iewellers, Phiſitians, young vntamed Gentlemen, Schollers pregnant, but vnskilfull of the courſe of the

worlde, had woefull experience of.

What particulerly is requisite for him that intendeth by trauelling to attaine knowledge in state learning.

But they which intend to make progresse by trauelling in the studie of state learning, must not onely haue a capacitie fit for the entertaining all stratagemicall plots and deuises, that may be offered to their consideration, and abilitie to quell, and suppresse all disordered motions and affectes, but must be throughly insighted both in the Theorie of the principall and most substantial points of all policy, and also well experimented in the particuler liues, qualities and policies of his owne countrie chiefest and deepest Statists, that thereby in conuersing with profounder iudgements abroad (who vse not in their discourses to make Academical lec-

Cunning politicians are like true Alchymists not apt or free to relate their misticall and well digested positions.

tures

and comments, but miſtically and as it were in a cloude to inuolue their quaint conceits and purpoſes, they may be able in the turning of a hand, to vnfolde and diſcouer, that which may be conveyed to their quicke vnderſtanding, worthy obſeruation, and giue vnto them they conuerſe withall, a taſte of the like iudgement, and inſight into politicke affaires, which breedes in great wits & men of deeper vnderſtanding mutual content and ſatiſfaction, and workes through the very marrowe and *pericranyon* of the wiſeſt and ſoundeſt heads, and laſtly muſt be furniſhed with ſuch iudgement, as may make him able in a moment, to diſcerne a redde from a ſtammell, and not to ſpend either time or coſte vppon any

The learned and skilfull affecte the conuerſation of their like.

vain-glorious, friuolous, deluding mountibankes, and ſhowemakers of policy, and ſtate-learning.

Now foraſmuch as many haue a good will to learne, and want wit to conceaue, and abilitie to temper their affections, and maiſter and ouer-rule their vnbridled partes, and many hauing a good and ready wit, and abilitie to fit their humours to all occaſions, yet diuert, and incline both their wit & will to ſiniſter & bye courſes, the former ſorte prooue nothing wiſer but in ſhew, the other onely wiſer in wicked and crafty contriuances, and yet both muſt returne great ſtates-men and politicians. The former like freſh gentlemen Academickes, who after they haue learned by heart, but

Vaine and formal trauailers compared to vvanton and fooliſh academickes.

Porpheries predicables, and *predicaments*, & by a ſophiſticated argument can include (ſcarce conclude) their fathers ſcullio̅ at their return home in *Boiardo*, think the̅ſelues learned enough, but more like baſe timerous mo̅tly Croſſe wearers (for they are not worthy the title of Soldiers) ſuch as *Alexander* had at the ſiege or *κορυφη* or rock in the Indies, ſo impregnable as they admired, but feared to venter vpon it) who hauing looked vpon the co̅utry, whether they were preſt to wage war in, and gotten by heart the names of the chiefe Commanders, leaders, Captaines, Leiftennants, and ſuch like, returne with as great a brag, as if by their vertue and ptoweſſe, Sa. *Dømingo*, or ſome other hould of ſpeciall note had bene taken: and ſet-

A deſcription of prating ſouldiers and Braggarts.

ting vpon their faces ſome ſcuruy Deuill-like viſards of ſterneſſe, & taking into their mouthes canon oathes, will among the ſimpler vppon their ale-benches, be accounted the onely powder and ſhot-men, & experteſt martialiſts of ten thouſand, being indeede as we commõly cal them hot-ſhots, and haue more skill in the letting off a duzzen riggleſworthes dags well fild with ſacke, then in diſcharging one Calliuer, and know the way better, and had rather march by night to the Iland of Cranes, then ſayle by day to the Eaſt or Weſt Indies: ſo theſe firſt ſorte of fooliſh trauellers, if they can but recite the names of many faire townes they haue paſt thorough, giue their friend at their returne a french ſalutatiõ (though

Bragging trauellers deſcribed.

it be

it be with a french bow in the hams) and cut their meat after an Italian faſhion, weare their hat & feather after a Germaine hufty, tell with a good grace, or rather bould face, not a hundred & fifty merry tales, (for then they would take away the gentleman fooles office) but fiue hundred lies, purchaſe with thoſe lies and cogges good cloathes, and alter the faſhion often: they muſt and wilbe eſteemed the onely wiſe, learned, languaged politicians: and great reaſon, for why, among men of the ſimpler and ſmoother condition, who think any man (though but as wiſe as a Parrat, that can change his lãguage very learned) they ſticke not to giue out, that they are cloſe and priuate, or rather priuy intelligencers (and yet

Continuall prating, an argument of follie and small iudgement.

their continuall prating & taking all occaſions to keepe their new found tongues, in euerlaſting motion, ſhewes that they doe neither *intelligere*, nor can giue any intelligence of worthy note) and that they may diſpend of ſome worthy Senators purſe (who neuer heard of their names) ſo many Crownes *per annum*, and there-vpon fill for more likelihood ſake, their pockets full of amorous loue lines, and taylors and tauernes vnpaid reckonings, and ſeale them vp as if they were letters of ſpeciall coherence and intelligence, lately poaſted, not ſent, from ſome great out-landiſh fauourites: and many times among weaker iudgements (not vnlike pettie broking marchants that trade in the enterchange of

Braging trauelers diſcribed.

brooches, currals, hobbi-horſes, painted babies, and dogges, who when they come into the country giue out they are ſubſtantial marchants, and ſo paſſe for currant, in the beliefe of the ſimpler (beeing where they dwel and are knowne, accounted and called but plaine pedlers:) through ſuch ſleight deluſions, they gaine the opinion of wiſe and politicke linguiſts; but when they meet with any of worthe, iudgement, and repute, they are held (as they are) baſe mimicke anticke affectators and meere faſhion-mongers.

But theſe affecting Politicians are leaſt offenſiue to the ſtate, beeing onely ſelfe pleaſers of their owne vaine & idle humours, except in this regard they bee hurtful, that beeing like Cipreſſe trees,

Idle men in a common wealth like Cipreſſe trees.

neither good for building, nor bearing fruite: with their faire leaues they ouerſhadow better mens roomes and places. *Fruges conſumere nati*, fruitles conſumers of wealth and words.

Diſcontented wittie and politicke trauellers dangerous and noiſome to any cõmon wealth.

The latter ſorte of trauellers are more troubleſome and noyſome to the common wealth, for they hauing both wit and abilitie to ad to their ſtudie in ſtate-learning good & profitable obſeruations, by trauelling into other countries and returning not onely well furniſhed with many helpes of learned and forraine languages, but with ſubſtantiall matter of diſcourſe diſgeſted out of ſuch generall occurrences as haue happened in thoſe partes, where they ſpent their time, thinke now there is but one ſtep betwixt them

and the chaire of ſtate: and therefore ſcorne to conuerſe with *Penelopes* handmaides, will courte none but *Penelope* herſelfe, whereas if they were admitted to any high place of gouernement, in the common wealth, and put to the teſt of true iudgement and knowledge in the ſtate, they wold prooue ſo far from Troy-weight as being ballanced with a true, wiſe and experienced ſtates-man, in any perticuler, great & weightie buſines, they would not proue currant to paſſe in any the leaſte affaires of a thouſand, that ſhold be propounded. They imagine not what difference is betwixt *Platoes* cups and tables, and his cuppitees and tabletees, the one fit for euery ordinary ſcholler to diſcourſe of, the other able to

cõfound the deepeſt iudgements and profoundeſt artiſtes.

Onely vviſe experienced ſtateſmen to be admitted to the graue and vveightie affaires of the common-vvealth.

The ordinarie and generall propoſitions maximees, and entercourſe of ſtate affaires, is matter of diſcourſe for the trauailer and Student in pollicye, but the cuppitees & tablettees as it were of particuler Ideas, and deſignements, in & belonging to a ſtate, is only matter for the ripeſt and moſte experienced ſtates-men, to diſcouer, intermeddle, & diſpute of.

Euerie man that can looke (as DEMOSTHENES ſaide to the ATHENIANS of PHILOXENVS his arriual) againſt a candle, may not thinke his eyes firme enough to gaze againſt the Sun: onely of the deepe diſcerning politician it muſt be ſaide, *tam cernit acutim*

quam aut aquila aut ſerpens Epidaurius, ſuch as haue ſuch inſight into the State as by indirections they can finde directions out, though they were hid fathome deepe.

Euerie man can ſay that a good Chyrurgion muſt ſometimes launch deepe, ſometimes infuſe oyle into a wound, but none but a perfect & skilful chyrurgiã cã tel when to diſtinguiſh thoſe different times and ſeaſons.

Euerie Apothecarie & hearbiſt can diſcourſe that this hearb is good for that greefe, and that for another, but to draw poiſon from the roote, and to make a pleaſant ſallet from the vpper part of one and the ſelfe ſame hearb, belongeth onely to a moſt skilfull & experienced Phiſition: ſo theſe by

Not to know much, but to moderate the knowledge of much, is true knowledge.

reading, obseruation and conference, had with learned & wisemen abroad, can relate that it is prescribed sometimes to haue as graue a countenance as *Phocion* or *Democritus*, and that *Lycurgus* himselfe allowed, sometimes a merry and cheereful behauiour: but when to be sad of gesture, & when to smile, and giue place to mirth, and laughter, they can hardly prescribe themselues that moderation. For their mirth and pleasant Iocondnes moste commonly tasteth of Scurilitie, wantonnes and apish effeminatenes: & their sadnesse ful of affectation and harboring, not so deepe, as dangerous matters touching the state.

They haue obserued by reading good histories and conference,

that IVLIVS CAESAR ſaid, that matters of high enterpriſe, becauſe they are ſubiect vnto great and vncertain dangers, ought to be executed and diſpatched out of hand, and no aduiſe and deliberation to be taken of them, in regard that to the going through with buſines of that nature, celeritie dooth greatly helpe: the caſting in of many demurres to matters of great peril, doth pluck a man back from hardy & aduenturing: and they haue obſerued & can diſcourſe by the reading and conference on the contrary, that DOMITIVS CORBVLO vſed much to ſay, that a mans enemies in battaile were to be ouercome with a carpenters ſquaring axe, that is to ſay ſokinglye, one peece after another, and by both

He is truly wiſe that can diſtinguiſh rightly the times and ſeaſons of vſing his theorie in perticular actions.

Domitius Corbulo his opinion of vvar.

theſe obſeruations laide toge-
ther, can perhaps at their returne
in their conferences drawe out
theſe concluſions, that a Statſe-
man either in matters of war or
imployments of peace, muſt
ſometimes be ſudden, ſometimes
full of deliberation, ſometimes
ſlowe, ſometimes peremptorie,
and reſolute: but if they were ad-
mitted to particuler deſigne-
ments of ſuch or the like ſtate dif-
ficulties, as often happen to the
deuiding Iudgement of graue &
experienced States-men, either
in matters of peace or war, they
would be as farre to ſeeke when
to cut with a cõmon axe, which
goes through at the firſt chop, &
when to vſe the ſquaring axe,
which worketh the ſame effect
by little and little, as how to vſe

the Carpenters Square, or Axe, without cutting their legges off.

If therefore they would according to SOCRATES his precept, (who thoght it moſt againſt reaſō for any man to ſet vp any handy-craft or occupation before ſuch time as he had throughly learned the ſame, or for a Seafaring man to ſit and holde the Sterne of a ſhip, before hee had full and perfect experience in the feate of Marinerſhip) applye themſelues to the skilfull and expert Cardmen of a ſtate, and become as it weare their apprentiſes before they ſet their hands and heads to the contriuance and making of curious neſts of boxes & exquiſite drawers & cubberds, belonging to the ſecret learning of publique gouernement; obſeruing

Men that intend to proue skilfull in anye courſe muſt apply themſelues to the moſt skilfull & experienced in euery kinde.

Plvtarchs rule, *videntes ſequi potius quam cæcos ducere*, followe the ſound rather then like a lame cripple leade the blinde, they might then happilye attaine in time, that which vaine-glorie detayneth) profunditie of iudgement and expect skill in managing the weightieſt affaires of the common wealth.

Apothecaries haue many bundles of moſte eccellent receipts hanging vp in their ſhops, ſuch as they know haue cured manye ſeuerall malladies: and they vnderſtand which receite cured one ſicke of a feauer, which the ſtopping of the liuer, which a cathare, but yet beeing not able to iudge whether the cathare proceeded from a colde and humid fluxe, or a hot & drie diſtemper in

the liuer or lungs, or what originall cauſe and predominant qualitie the Feuer and other ſeuerall diſeaſes did proceede, dare not preſume without the ſpeciall direction of the Doctor, whoſe approoued skill and long experiẽce hath attained to the depth of all cauſes, to miniſter any maner of Phiſicke to patient and ill affected bodies: and ſurely if theſe could obſerue the Apothecaries rule, to be contented to be miniſtring handes to the Doctors in policie and State-learning, they might then perhaps proceede in time to the pulſe of the State affaires, a degree further then the diſcreete and wiſe Apothecaries euer aſpire vnto: or if not ſo, they may ſettle themſelues in a commendable courſe of ſome honeſt

Diſcontent & pride, ouerthrovve many good parts.

and warrantable account, to their owne comfortes, and the good (in ſome meaſureand degree) of the common wealth. But when like quick-ſaluers they ſtriue to be accounted doctors, becauſe they haue trauailed beyond ſea, and skimbd vp two or three excellent receipts, they drawe to themſelues either by vaine-glory, ſuch diſcredit as quicke-ſaluers haue in all theyr vndertakings, or run (through diſcontentment that they may not haue ſuch dignitie and promotion as they deſire, and they onely think they deſerue) into ſuch baſe offices and courſes, as diſcredits and diſables all the worth and repute which either their trauailing or ſtudy might bring vnto them, and ſo become

not

not as the other ſort of trauailers were, like timerous, but like luſtie ſturdy ſouldiers, who hauing bene in many hot skirmiſhes, & behaued themſelues by ſea or land like gallant tall men, yet are far from true skill and millitarie diſcipline, becauſe they may not haue that place and commaund which belongeth to a man, not onely of a ſtout courage, but an experte and skilfull commander, betake themſelues to piracie or robbing by the high way, the high way to their vndooing: ſo theſe (application I neede make little) the meaneſt vnderſtanding and conceit can apply it, and I would they whome it moſt concernes, would apply it to their hearts, and prooue wiſer in their courſes, not profuſely and prodigally abuſing thoſe

Learning well vſed brings both honour and defence.

good parts, which if they were purged with the fire of ſtayednes from vanitie, would ſhine and glitter about them, like the pureſt armour, both to their exceeding glory and exaltation, and alſo to the defence and propulſatiō of many indignities, which they through their owne folly ſuſtaine; ſo theſe I ſay by fayling of their vndeſerued longings, fall either to the ſecret profeſſion and practiſing with young Gentlemen, ſuch Aretin, or ſuch conicatching mountebancke-like-tricks, as they haue learned beyond the ſeas, as drowne and diſapoint the fruites of all their trauell and dilligent obſeruations, made about ſtate buſines.

Chap. 5.

Touching Seminaries and Iesuits.

Nunc venio ad grauissimam et atrocissimam querelam nõ meam sed reipub. grauissimam in respect of the follye and weakenesse of some, atrocissimam in respecte of the obstinate peruersenes and wilfull resolution of others of this coat and profession: It was saide of *Romulus*, that hee grewe hardye, rough and sterne, being cast out to be bred of hardy, fierce & sauadge beasts,

The vnnaturalnes of our countrimen vvhich becom Iesuits.

and that was no maruaile: and it is ſet down likewiſe that *Methridates* turned poyſonous hearbes and receipts into wholeſome nutriment, by inuring his bodie to take and eat poyſon, & that was no maruaile:

But for men bred of the ſweete milke of their mother country, to turne bloody and murderous cut-throats of her proſperitie, and flouriſhing eſtate: for men trained vp among the wholeſome and pure nutriments of ſweete and profitable inſtructions, to be either by vanitie ſeduced, or through deſperate wilfulnes reſolued, to excerciſe vnrecouerably their wits and ſtudies, in the contriuance of nothing but poyſon, and poyſonnous plottes and de-

uiſes,

uiſes, and Serpent-like to rippe vppe the bowels of their owne natiue parent and milke-giuing ſoyle: theſe are *Execranda prodigia, & prodigioſa monſtra*, Execrable prodegies, & prodigious and fearfull abbortiue monſters of nature.

I haue implicitiuely noted two ſorts of theſe monſters: The former, of them are pregnant, but weake vnderſtandings, pregnant and appliable to euil, as wax in ſommer, ready of it owne accorde to ſticke to any matter: but to good, honeſt and profitable courſes, either concerning themſelues, or their country, as waxe in winter, brickle and hard and of much difficultie to bee wrought, with either alluring perſwaſions, or chafing inforce-

2. ſortes of monſters or monſtrous Seminaries.

pregnant but inconſtant & vnſetled wits how affected.

ments,

ments, and like children to goe from ſchoole; vppon the report of many gay and pleaſing ſights to be ſeene beyond the ſeas they are wonne to leaue the land with an apple, but to ſit ſtil at home in ſome ſtade and honeſt profeſſion, like children hard to be won with gould to goe to ſchoole, and ſit all day in ſecurity and quiet, learning that which may aduance their good for euer: and when they are drawne out beyond ſeas, and haue pleaſed their eyes with the ſight of ſuch deluding maſſe-ſhewes, and ſuch like trumpery, as are euery where obuious, and haue got a ſmacke of that obſceene, impure, and lazie life, they prooue like mongrell dogges, rather perſwaded (according to that ſaying of the

A deſcription of a lazie life.

Poets)

Poets *Canis a corio nũquam abſterrebitur vncto*, a cur cannot bee whipt from the Curriers greaſe-box, ſo lie knawing in a chimney corner of ſome Moneſtery or Abby (ſweete bones) then like painful hounds to be regarded, & eſteemed for their skil in ſenting and laborious following and proſecuting of any commendable practiſe, and courſe of liuing.

And ſurely I am verily perſwaded, that neither the touch of conſcience, nor the ſenſe & feeling of any religion, euer drewe theſe into that damnable and vntwineable traine and owſell of perdition, but onely a pleaſing humour of delighting their ſenſes with vaine and forraine faſhions, mixt with a moſte per-

Idlenes and vnlavvfull pleſures dravv many to that vvicked courſe of life, and the profeſſion of being Seminaries.

nicious

nicious reſolution, to ſticke only to that cuſtome and habit of life, which they had found moſt repleat, with oylie, ſluggiſh, monaſticall ſecuritie. The other ſort are drawne out of this land and her obedinence, ot with pleaſing ſhews (for they wel cã diſtinguiſh ſhewes from ſubſtance) but with a prophane and enuious diſcontent, to ſee ſome others (not ſo wiſe in their conceits, as themſelues) mounted vp to the ſeat of honour and preferment about the ſtate; for being not able thorough rancord malice and ſwelling of heart, contracted and gathered by miſconceite of their own worth and learning, in affaires of the ſtate, to ſubdue the inſurging affects & inundations of pride, to that order and obedience as may make their good

Diſcontent & ouer-weening conceit of wit vndoes many a worthy ſpirit.

The miſchiefe of enuie.

partes

partes ſeruiceable to men of higher place, and by degrees miniſter occaſions by their dutifull and painfull endeauours of their promotion & dignitie, they will and muſt needs trauaile (becauſe *Nemo Propheta in patria* noe prieſt is long regarded (as they ſay) in his owne pulpit) to the popes grace, that onely roiall M. and ſoueraigne lord & maintainer of learning, and learned, wiſe, politicke artiſts. And wil it pleaſe you in one view to ſee what preferment and reckoning this ſubtil painted ſheath of ſcholler-like promotions beſtoweth on ſuch his followers as goe out of this Gods grace, into that warm ſun? The acount ſurely that *Cæſar* had of *Rhimerales*, for *Proditionem amo proditores odi* is the popes poſie and poſition concerning Eng-

liſh

Trecherie loued, but the betrayers hated.

Traitors regarded of their Maisters as poysonous Arrowes.

lish starters, from their loyall and naturall faith & alleagiance: hee loues the Pies tales, but the Pye is most bitter, distastful & vnsauorie. And therefore hee regardeth them as men doe poysonous Arrowes, which they shoot at their enemies. If the arrowes hit the partie they are shot at, they shall be surely broken, if they hit another standing by, they shall bee surely broken: if they hit not the body but light on the cloake or hat of him they are shot at, they shall bee surely broken: (vnlesse happilye they light vppon such a foole as sometimes is reported when hee was strooken through the nose, to haue puld out the mans Arrowe patientlye, and by the way of priuate counsell, to haue told him in his eare, that if he shot so againe, he wold break

his Arrow)but they meete with no ſuch noſes of waxe as will be ſo ieſted with all ; for the verye ayming with their venemous and irrilegious purpoſes & plots, at the States heart and peaceable gouernment , layeth them open to vtter breaking: and though they neuer hit (as I truſt none of that abhorred, vnnatural,& diabolical crew ſhal euer hit ſo faire a white)their very intent and purpoſe expoſeth them to moſte milde and iuſt puniſhmẽt. Wil you ſee yet further the account is had of them by the Pope, the ſame that deboſt Gamſters & deceitfull dice-players,haue of yong nouices newly come to their lands: they drawe them in with a ſupper or two, let them win for their better incouragement three or foure bowtes

The pope a falſe dice-player, vvith our poore countrimens liues.

of ſmal worth,& ſuddenly when they finde that they are throughly tickled and pleaſed with their nibling ſucceſſe, they let downe the mouſe-trappe, cog in two or three falſe and vnlawfull Dice,& wipe their yong gallant of all his golde,and ſend him like *Ariſtippus*,his χρυσομηλον his golden ſheep either to ſome Iaſons fleece, or deſperat enterpriſe,orhome into their coũtry to vnfleece his poor tenants for a new ſupply:In like maner deleth the pope with their liues, as the falſe Gamſters deale with young gamſters golde;giue them pleaſing content for a time but with a purpoſe to make them by deſperate aduenture game away their deareſt blood.

Medeas Goulden Fleece is fayned by the poets to haue giuen many worthy and heroick ſpirits, occa-

sion to aduenture to their destruction; as being kept by Gyants, fierie dragons,& such like horrid monsters, as may more at large in their poetical fictions appeare but our English true Gol den-Fleece,hath caused the popes to send ouer more foolish hardy aduenturers to the Stigian Lake of perdition; & yet could neuer get one locke of it through all their deuises and demonical attempts. And can they thinke whome hee vseth in so desperate and vnlikely aduentures, that they are regarded of the Pope their M a. when hee sendeth them to fight with Lyons, and death-spitting Dragons(for such are,as euery childe doth note)the supporters of the peace& tranquilitie of england; nay,with the Lyon of the house of I v d a who hath so taken

into his protection and defence, both the heart and the head of this ſtates welfare, with all her ſweete and princely branches (which God for euer proſper & eſtabliſh) as if legions of deuils and deuiliſh ſpirits ſhould dayly ſeeke to ouerthrowe them, they ſhould not be able to pull one lock, nay to hurt one haire of her flouriſhing & peace maintaining Solomon, or any of his moſt religious & al religious hearts comforting-ſeed and iſſue.

The popes pittie towards our countriemen when they are hanged for treaſon

Will you ſee yet further the regard is had of them by the Pope? they are trained vp & nouriſhed (as was noted before) as dogs, to make him ſporte by putting them vpon Lyons, and when their skins are puld ouer their eares by the tallents of yp-

right lawes and Iuſtice of the ſtate, hee gets (like a woman with childe of two twins, laughter for the fall of them, whome he fedde and fatted but to the ſhambles, and diſdaine for their il ſucceſſe) into his growning chayre, and pittieth them, thus:

I ſent not for theſe Engliſh flies, their ſeruice was vnſought for, and ſought for onely as flies ſeeke after bloody meate; & now if they haue met with the butchers flap, *Tomeris* his rewarde is iuſtly falne vpon them: *ſanguine ſatiantur qui ſanguinem ſitierunt*: they greedilye hunted after a ſhamefull ſeruice, and they are paide with the wages of a ſhamfull and ignominious death and deſtruction.

Theſe and the like words haue

beene noted to haue proceeded vpon the death and hanging of many of our Roomes deereſt children, from the mouthes of thoſe blood-ſucking antichriſtian tiraunts: Will you ſee yet further (for I would gladly reclaime my deere countrimen that haue entered into that exorbitant courſe the very Pinfould of dangers (and deterre all others from entertayning the like diſcontents & ſeducements by vnmasking & laying open the fruits & aſſured profits may be expected to ariſe to any of that ſect) the beſt regard is had of them by the Pope, euen the ſame that curtizans haue of young prodigals, who ſo long as their purſes are filled with duckets, and ſpur-royalls, ſhall want no royall entertainement, are

The pope vſeth Engliſh Seminaries as Curtizans do their loues.

made

made ducklings at their lips and laps; kiſſed, imbraced, fed with all amorous muſicall ſweet varieties of pleaſures, and inchanting delights, *Vbi cæperint eſſe invtiles, eÿciuntur foras*, when they haue ſpent all, ſtand behinde the dore for a cipher or warning peece; & not onely ſo, but vpon the leaſt diſpleſure, are thruſt out of dores al betatterd and forlorne in their eſtates, ſmotherd not with kiſſes but with griefe, and beſmeared with ſhamefull reproaches, and diſdainefull tearmes, in ſtead of ſugered and hony ſalutations: ſo theſe whileſt their heads are full fraughted with dãnable plots & practiſes to aduance the Popes ſupremacy & regallity, they ſhall want neither gould nor goulden words: nothing can be too deare

or to daintye for them, till they are thruſt into deathes ſnare: but if they miſſe of their wicked and vnchriſtian like purpoſes, (as they haue euer hetherto prayſed be the keeper of Iſrael, and euer ſhall while Iſrael prayſeth the protector of *Iacobs* houſe) their accounts ſhal be at their returne (if euer they doe returne) as of olde and ouer-ſpent horſes turned to graze in ſome pennurious paſture for breede and trayning vp of others to the like offices, who if they boldlye attempt and be intercepted of their moſte abhominable and helliſh vndermining treaſons, they meete with Dyricks diet, a bitter Cup prepared and ſtilled out of the veneficall hearbs of their owne, either vnſetled, or diſcontented and aſ-

Dirickes dyet prepared for Traytors.

piring

piring braines.

And heere I muſt needes take occaſion to anſwere the fond & friuolous obiections that many idle & troubleſome heads make concerning the death of Seminaries, and Ieſuites, caſting out, that they dye for the teſtimonie of a good conſcience, and their Religiō ſake, therby taxing the cruelty of this ſtate, & the late queenes rigor, and the ſeueritie of ſome, eſpeciallye that moſte religious pillar of Gods truth, the now defunct, wiſe and worthy Counſellor of this ſtate, tearming the Religion which we vnder her gratitious and ſoules-releeuing gouernment profeſſed, a new found and Cecillian religion (Ohappie title, a title that wil be recorded in the regiſter of eternal me-

Obiections fondly made cōcerning the death of Seminaries.

L.B. The papiſts tearme our religion a newe found & Cecillian Religion: becauſe that worthy Senator vnder the late Queene was a moſt reſolute defender of the ſame.

mory, *are plus quã adamantino* to his, and his poſterities euerlaſting fame.

The reaſon why the lawe take; the goods & part of the lands from Recuſants,

True it is which fewe doe conceaue or rightly vnderſtand (for to reaſon of the antiquitie of our religion, ſis neither befitting my function nor ſcope)that the reaſon why any lawe was enacted, to take from recuſants their goods, and 2-parts of their lands, deriued it ſelfe from this palpable proofe, that Recuſants were not contented to inioy the liberty of their religion and conſcience, but moſt of them became bye Seminaries and Maſſe-prieſts (ſent ouer by their Cayphardicall M. to breed ſedition and diſturbance of this Realmes peace and quiet) reuolters in heart from their ſoueraigne alleagiance,and

were indeede flatly reconciled to the Pope and his iuriſdiction, and ſupremacie.

For the Romiſh Churche houlde an opinion, that for a Catholike (as they terme them) to come to Churche before reconcilement to the Pope, was but Sciſmaticall, but to come to Church and to be intermingled with vs in deuine ſeruice & participating of the holy Sacraments, after reconciliation to the Pope, and his ſupremacie, (and to be ſo reconciled to the Pope) what is it by their owne teſtimonie, but preferring the popes authoritie before their naturall princes (which is treaſon in the higheſt degree) was plainly hereticall, damnable, and vterly vnpardonable; whereupon

The opinion of the Church of Rome touching reconcilement to the pope.

the wiſdome of the ſtate at that time(for *hinc illæ lachrymæ*, the title of the Cecillian Religion came) perceauing,that howſoeuer by the priuate & ſecret abſolutiõ of the Ieſuit & houſe prieſt, it could not bee challingingly prooued and euicted, that they which refrayned our Church, were reconciled to the Pope, and renounced her Maieſtis power and ſupreame authoritie, yet *ex conſequenti* it was as cleere as light at noone day, that all they which obſtinatelye refuſed the holy communion and deuine ſeruice,were directly reconciled to the Pope. And therfore her Maieſtie(as now our gratious & deare Lord and Soueraigne ſtands affected) loth to ſhed the blood of ſo many ſubiects,held it

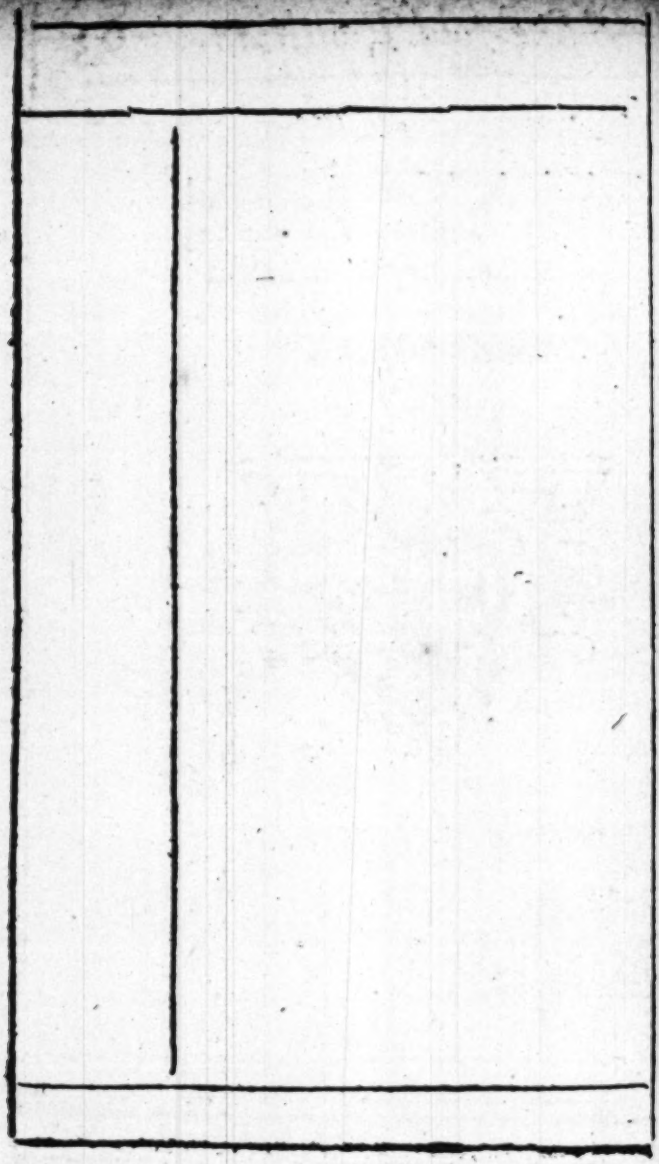
fit

fit in policie for the better and ſafer preſeruation of this Realm in peace and tranquilitie, onelye to curbe and keepe downe Recuſants from growing mightie, powerfull, and rich (being inteſtine ill willers to his royall perſon and imperial ſtate and dignitie) by the depriuation of their goods and loſſe of part of their Landes: and like a wiſe and religious Chyrurgian (*vt metus ad omnes, animaduerſio ad pau. eos perueniret*) to cut off only the infecting and poyſoning partes and members, which are theſe Ieſuits and Seminaries, the ſeducers of the peoples hearts not from Religion, but from their naturall pyetie and ſoueraigne duetie & allegiance. Now let it be weighed in equall ballance, whether

thoſe times and thoſe courſes thē held, or which now vnder his Maieſties flouriſhing & ſucceeding (but more exceedinglye peaceable) gouernement, are held againſt Seminaries and Ieſuites, Sauour of crueltie or deſire of blood, or any other humour then a religious policie, to keep in vpright tearmes, & in perfect temper and tune, the ſweete harmony of this ſtates happye regiment. And thus much ſhal ſuffice to haue ſpoken of Seminaries & Ieſuites, wherin that I haue ſomwhat digreſſed, let no man marualle, it ſtands within the cheefe ſcope of my ſubiect which is policie, and this is one point of policie, which is the moſt affected to Popery (for many of them are full of theſe kinde of obiections)

would

would duely obſerue, they would anſwer by this their own weake, wanton, and very womanniſh obiections, concerning theſe and the like caſes.



Chap. 6.

Concerning Proiectors.

ROiectors! why, what are they? I noted 2. ſortes of them: theyare your onely, not onely politicians, but directers & plotters of ſtate-buſines (or rather continual makers of buſines, and trouble to the ſtate gouernours) without whome the ſtate cannot ſtand (or rather for whome the ſtate gouernours cannot ſtand or reſt in quiet.

A Deſcription of proiectors.

If you desire to know them better, they are such as haue not like Philosophers made a proiection of goulde, but caste awaye their goulden thrifte and estates thorough some loose and indirect courses; and to repaire it againe, take the direct lineway to the court, like fishermen (because they haue hard, there is no fishing to the Sea, nor seruice to the Court to ioicaste about with their hookes and nettes for a newe goulden promised estate.

proiecters like fisher-men.

If you desire to knowe them further, they are Pedlers, or Pedling informers of the State, men that haue lapped vp from the vommit of other mens wits, some excrements of Court-phrases, and thereuppon turne Factors about the court & contriue

Proiects and ſtrange deuiſes of tobaco-pipes, *Cardas finas*, brown paper, french wares, dunghill ſhrids, and a thouſand of the like conceites, to trouble the State withall, wherein they labour and trot vp & down as buſily as Bees, carrying all the worlde in conceite, that they haue ſuch ſpeciall imployments about the State, as will let them reſt neither night nor day.

And truly they are right Marchants, for the trading to the Eaſt and Weſt Indies gets but a liuing, and their trading from their lodgings to the Court with a bundell of papers, and from the Courte to their Lodgings begets them, like Eaſt and Weſt voyages, a yearely, yea daylie reuennewe. For to

the expectation of their proſperous and happye ſucceſſe, many healthes are drunk, and much good cheere dayly taſted: Their Mercer, their Taylor, their Shoomaker, their oſtes, their patients, are drawne by hoopes of their court aduentures, & faire ſhewes and pretenſes to truſt and furniſh them with all neceſſaries, *ad victum et veſtitum*, and are induced to let their fingers bee keyes of their coffers while all is ſpent; but when their patients and their Creditors through ouer-long deferring (for their proiects are like the houre Saturne, that finiſheth his courſe but once in three yeares, nay theſe ſcarce one of them thriue or come forward once in three liues) are rubde to the quicke; either a new nayle

must driue out the other, or elſe being known to be ſilẽced and their proiects eiected as matters vnworthy to paſſe the Seates of graue Audience, much leſſe the ſeates of allowance, they ſpitefullye fret and fume, and in their ſecret corners mutter, that fewe or none of the ſtate were able to vnderſtand, or ſound to the depth of their proiects.

Will you now know who are their retayners? Lice and Mice are ſaid by DIOGINES to be poore mens retainers & followers, but theſe haue lieftenãts, captaines, caualiers, gẽtlemen of the ſpruceſt ſtamp & edition to attend them earelie and late, whereby the graue & ponderous affaires & buſines

Vaine & troubleſome proiectors Retayners.

of the ſtate is very intollerably many times combred and tediouſly wronged.

The ſecond ſort of proiectors, are ſuch as the Philoſopher ſpoake of, but to a better end; who were euer towards wiuing and yet maried not, that were alwaies in a readines to ſaile on the ſea, and yet tooke no Shippe, that addreſſed themſelues to enter into the buſines of the common wealth, & yet entred not into anye honeſt imployments at all, that had prepared and framed (but like women *dum moliuntur et comuntur annus eſt*, while they are a dreſſing and a drawing, one may ride to yorke) themſelues to be in the Court, and to liue in houſe-

holde

holde with men of high State & great power, and yet were loath forſooth to be tyed to ſubiection, & daily attendance.

And yet not-withſtanding they will be dayly Courtiers and Politicke directors too. For either they will frame & apply themſelues, though in no wiſe to be daily attendants and ſeruants (for that's too groſſe, and too abhorring from the french ſtrayne) but to be followers and directors, Tutors and Inſtructors of young noble-men, ſuch as are rawe and vntrained in the ſubtil courſes of this age, preferring alwaies matters of pleaſures and delight to their pitchie aprehenſions, & in that reſpect proue no better many

times then their panders, or if they cannot thriue ſo to their full content, they vulture-like ſeeke out the *cadauera*, and ceaze vpon the ſoares of diſcontented nobles, and preſcribe them leſſons & precepts of more diſcontentment and enuie.

Dangerous & miſchieuous proiectors

And to gaine neerer engagement with them, they will be euer feeding their humors with the pleaſing Syrene ſonges of their good parts, & extraordinarie skill and dexteritie in ſtate buſineſſe, and ſetting before them their admired valours, their worthy and highly extolled-boũties, & lyberalities, and ſo by degrees draw thẽ with the twine threds of their owne delights, (for

theſe proiectors are caſters of their netts, alwaies into troubled waters) into an ouer-weaning conceite of their owne worthes, and vnreuerent and vndue regardes of other their equalls, honeſt, ſtudious, and faithfull endeuors about the ſtates welfare, and neuer leaue, making them like Fiſh, catch at the baites of diſhonorable and ignoble miſconceiuings, till they are ſtrooke with the deadlye hookes of their owne, too to much, but ouer late pittyed and lamented deſtruction and ruine.

Theſe are the verie viperous Phalangia and Cantherides of Nobilitie: The Phyloſophers called ſuch men ἀξυλόμυσα the

little puſhes and pimples of glory, and rightly: for as they through their continuall itch bred perpetuall vnreſt, and vnquietnes to ſuch as were affected with them, ſo doe theſe preceptors of vaine glory and diſcontent, beget in noble and free ſpirits nothing but an itching humour of putting them forward to deſperate and Polipus-like practiſes, being made by their plotters, & inſtructers but the ſtages and actors of their wickedly cõtriued, either malicious or vaineglorious or ambitious purpoſes, and like puſhes they in the end prooue vnto them, for when they breake out into publique note and viewe, the filthe and matter of their long

harbo-

harbored & hidden hearts motions, runs about the vnſpotted & vnblemiſht faces of their fames, & honor, and ſo infects them, that the ſcarres & Cicatrices thereof can hardly euer be ſalued & healed vp againe: but I rather liken ſuch men to impoſtumes in the throat or ſtomack, which as experience teacheth vs, are not ſeene nor diſcerned, but take a man ſuddainely when the worlde thinkes all ſounde and healthfull within the party diſeaſed, and breake out in a moment, with ſuch aboundance of corruption, as diſpatcheth him before his friends, who ſtand all amazed at the ſuddaine miſchance, can conceaue which way to ſeeke

remedie, or what remedie to apply.

So theſe harboring and ſetling by their falſe ſurmiſes, and crude and imperfect ſuggeſtions, within the ſtomackes and mawes of noble Gentlemen, corrupt impoſtumes of enuy and rancoure, applye flegmaticke matter and dayly fomentall exaſperations of indiſgeſted miſpriſions, and vnkinde aſperſions, which being ſuffered to feede within them to a ripenes, breake forth ſuddainely into ſuch diſorder, (euen when all is thought ſoūd at the coare of their firme and faithfull allegiance) as irrecouerably caſteth them away, & leaues their friends, to vtter amazedneſſe and diſcomfort.

Hos tu Romane caueto, God keepe all true and Noble hearts from ſuch proiectors, plotters & Politicians.



Chap. 7.

Concerning ſubſtantiall States-men.

THere are many can talk very freely of incountring with Lyons, and wraſtling with Beares, who dare looke neither in the face. And as many that vainely will predicate and boaſt of great learning and vnderſtanding in the deepeſt affaires of the State, who can not guide the Triremes much leſſe the Quinquiremes of

of any weightie imployment. The ouerweening conceite whereof, maketh some who haue read ouer a peece of Aristotles politicks, to deeme it no vsurpation, to ascribe vnto themselues the title of Politicians. And if they haue turned ouer some few leaues of Isocrates short precepts, or but 4 sides of Sextvs Ivlivs Frontinvs, his foure bookes of Stratagems, *superciliose contrahunt frontem*, They cast their heads ouer the left shoulder, they thinke themselues seated and enthroaned in the brest of Minerva, bred in Appollo his braines, and able to mannage any publike affaires: verie substantiall Statesmen.

But little doe they know what deepe and secret misteries,

ries are to be found in Court-learning, and how different from Schoole tearmes.

The difference betwixt court learning and Schoole-learning.

Schollers in their professions are all of them to bee reuerenced & respected in their seuerall degrees of excellencie, yet they must vnderstand that they who wade into the depth of generallities, cannot be fit instruments of particuler imployments, especiallye concerning worldlye affaires, much lesse the occasions and occurrences of the commonwealth. For although in the Theoricke they vnderstand, & can out of their vnderstanding discourse at full, many of them, of many things that occurre in their printed Authors touching Peace and Warre,

yet the want of experience depriueth them of that fitnes and agilitie in the performance of thoſe matters, which to ſome by a ſecret inſtinct of nature, helpt with continuall practiſe, comes ſo ready, as when they are conuerſant in ſtate-imployments, ſeeme to be like fiſh in the Sea, *In loco proprio*, as contrarywiſe meere profeſt ſchollers admitted to any courtly function, about a Prince and his ſtate, bewray moſt of them a ſheepiſh ſtupiditie, the beſt of them a want of ſpirit and dexteritie, which addes to all actions in euerie outward profeſſion ſuch a grace, as they who are admitted to any publique deſignements without it, ſeeme but

Why meere profeſt ſchollers are not fit for publique action and imployment.

Sutores vltra crepidam: and I muſt make bould to ſay (thogh I wiſh aſwell to letters and the Muſes as any vnlearned well-willer of them can) that if Princes in their behauiours & cauſes politicke, ſhould ſtand to ſchoole arguments, order (the ſtrict obſeruation whereof makes a Prince moſte eminent, eſpecially in his courte) would often times beg at his gates and wander like a baniſht vagabond.

Princes behauiours & actions muſt depend vpon lawes, not arguments.

For howſoeuer the gouernment of court and commonwealth came from the rules of philoſophie, & to them muſt indeed refer their offspring, yet becauſe the treaties of Philoſophers conſiſt in a generall conſideration of thinges, they

leaue to euerie one that readeth them a ſcope of his owne opinion and interpretation, whereas the Lawes and perticuler obſeruations confirmed and eſtabliſhed in either court or the vniuerſall ſtate, make them ceaſe as Philoſophicall diſcourſes to bee adiudged opinitiuely tru or falſe, for they ſet downe poſitiuely this is granted and approoued by generall conſent of the wiſeſt and profoundeſt Statiſts good or badde, and ſo fouldes vs within aſſured boundes, which if wee might paſſe in breach, as ſchollers turne them vp and downe in the vncertaintie of their opinions & argumentations, our natures would range infinitely

into all enormities, and disorders.

Princes affaires must not be ordered by a free discourse of reason, but the gouernment of their estates must bee tyed, either to the customes, Lawes, & municipall statutes of their countries already established & ratified; or to the profound and discerning iudgement of discreete, wise, and experienced rulers, which being granted, they whose skill consists more in what they haue read, then what they haue with a digested Iudgement obserued conuenient for euerie function and office of publique gouernment, cannot bee reputed fit for the managing of Court businesse, beeing indeede de-

priued of the chiefeſt helpe of their ſeuerall imployments, which is a iudgement preſt & alwaies prouided, diſtinguiſhingly to order, ſettle and diſpoſe all affaires and occurrences of a State, which cannot be in him that is continually incombred, and enfolded within the multiplicitie of contemplatiue ſtudies.

Socrates his opinion of bookelerning how hurtfull to the iudgment of great ſtateſmen.

For though varietie of reading and turning ouer many learned authors, is a great help to all other ſcholer-like profeſſions; as diuinitie, phiſicke, law, yet nothing hinders more a ſtates-mans attaining of perfection in the skil & miſtery of ſtate-learning, then the confoũding himſelfe & his iudgement, with multifarious intri-

catenes of book cõceits: for if the light of iudgement (which in all concluſions and negotiations, is moſt preualent) bee inueloped & inclouded within the miſts of many diuerſe, ſcatterd & vncollected opinions, and opinitiue ſaies & ſentences, what can it publiquely produce, or performe worthy the repute of a perfect and all ſufficient Statiſt? I doe not exclude all Schollers from the buſines and affaires of the State, but my reaſon chiefely importeth, that euery man who is well ſeene in STRATAGEMICALL diſcourſes, and the ſtudy of State-learning, may not think that ſufficient to inable him in the excecution of publique

affaires, but an exact examination must bee had of the strength and abilitie of his iudgement, who intendeth to applie himselfe to graue and weightie causes in anye publique function and duetie, for surely it cannot bee imagined that any man who is not most plentifullie inritched, and indued with this moste vnualuable treasure of a discerning, obseruing and applying iudgement (which seldom possesseth men ouer-busied and out-spirited in contemplatiue studies) can bee fitte for the trading and negotiating in publique affaires of the commonwealth.

A discerning iudgement principally to be required in a states-man.

For, as DEMOSTHENES saide of pronountiation in an

Oratour

Oratour, ſo may I ſay in a Stateſ-man, that iudgement is the firſt, the ſecond, and the laſt, yea all in all requiſite, without which no man, neuer ſo well ſeene either in booke-learning, or obſeruations in any publique buſines, can be able to proue excellent, or almoſt fit to rule the Horſes of the ſun, or pull in and let out, as the neceſſitie and circumſtance of time, place, and perſons doe require, the raines of any ſtate gouernment.

There haue bene many noted in all ſtates, euen by the inſtinct and helpe of Nature and experience, to haue prooued moſt excellent and woorthy common-wealths-men, hauing had ſmall or little furniſhing of booke learning.

Manye by the verie helpe of nature without any greate inſight of Schoole-learning, haue prooued throughout all ages woorthy and excellent Stateſ-mē.

And queſtionleſſe a man may well applying himſelfe to the ſtudy of State-affaires, be furthered by conuerſing & reading of Hiſtoricall and Stratagemicall ſtudies, that hath an excellent witte and Iudgement to applye and make vſe ofthe ſame in his particular affaires, without much expence of time; but it is impoſſible for anye Man, neuer ſo much backed with the inſtructions of politicke Authors, without this ſpeciall guift of iudgement, in obſeruing euerie fit & conuenient Particular, touching his ſeuerall imployments, to prooue excellent in the ſtudy & profeſſion of perfect State-knowledge: and whoſoeuer ſhall bee admitted to ſtate imployments

rawly vpon booke rules, without long experience & obſeruation ſhall be found to ſinck vnder the burden of their deep vndertakinges, & make themſelues & their liues both a perpetuall ſlauery & vexation, & a cõtinual mockery & ſcorne. For like raſh and headdy captaines imployments (that may be ſaid rather *curſibus quam victoriis nationes peragrare*, courſe through, rather then conquer many nations) ſo will all their actions appeare, & be approoued to the wiſeſt & experiencedſt Statiſts moſt ſlightly performed. For how is it poſſible for a mã that intendeth to learne & draw out the ſcituation of any countrye, to take a perfect and exact deſcription of the particulers, by making certaine ſuddaine ran-

ging

ging, sleight & cursory notes of the same? no man of sense or iudgement doth conceaue it possible.

What to bee considered in plotting, describing, and setting foorth seuerall countries and soiles

For there is required to the exact Cosmography of any country, a due and careful obseruation of many perticulars in perticulars, which cannot be had by running, but by walking stayedly and steadily throughout, and by resting & residing sometimes, thereby to gather and distinguish to his conceit the seuerall groues, the Paludes, the vallies, the mountaines, the campestrian and siluestrian soiles and scituations. No more is it possible for any man to prooue an exact Map-man, in the perfect skill and vnderstanding of the seuerall affaires of any State,

except

except by the penſil of his obſeruation and experience, he haue chauked & pointed out the mountanous occurrences, of and concerning the Princes & nobles behauiours, the vallies of the peoples orders, and diſorders, with fit preuentions and aduiſements concerning all, both Silueſtrian, and Campeſtrian, rurall, and vrbane occaſions, as alſo haue a full and generall inſight, into all the particular veines and mines, as it were of forraine and hom-bred cuſtomes and commodities.

And who can recollect and draw all theſe accidents and a thouſand more, properlye and moſt neceſſarily belonging to a perfect & compleat

ſubſtantial Stateſ-mans vnder-ſtanding, to their ſeueral lines and places, without an extra-ordinarye reach and applying iudgement, which muſt be the hand to direct the penſill of e-uerie neceſſarie and fit occur-rẽce. It is the heat of cleere and pure burning iudgement, which like fire ſeuereth & de-uideth vpon all occaſions the droſſe from the pure golde, which diſtinguiſheth ſolide pearles frõ liquid haile-ſtones, manacles from bracelets, buſines of incombrance and in-ſnaring deſignements from imployments full of honour, credit, ſafetie, and reputation. It is iudgement, which maketh a mã admitted to the ſtate ab-ſolutely powerfull, like a per-

fect Phiſition, inſtructed with al maner of perfect skil, to apply a ſoueraigne and precious ſalue, to euery particular ſore of the common-wealth. This diſcerning iudgement, will teach and inſtruct him infalliblye that hath obtained the ſame, how to behaue himſelfe in all the courſes and affayres of his life, in ſuch ſort, as hee ſhall moſte eaſilye diſtinguiſh errors from truth, and deuide that which is profitable and conuenient from that which is hurtfull and offenſiue to his future and preſent eſtate.

This will enforme him, when all ſchoole-points will faile him (like falſe friendes in aduerſitie) how to beare

him

himſelf in the moſt dangerous & doubtful times, that his life ſhalbe ſubiect vnto.

Good precepts and inſtructions of Philoſophers, neceſſarie rules for ordinarie conuerſations.

For although good precepts of wiſe men, and learned inſtructions of philoſophers, are firme grounds to ſet a ciuill man in the right way, for his ordinary conuerſation, and the directions of profound Politicians may verye well, (by adding thereunto his owne wary obſeruations) point out a fit and correſpondent behauiour for al ſorts of people, and which in geſture, ſpeeche, and outward graces and complements, may ſufficiently warrant his cariage to Prince, to Parents, to friends, to ſeruants, to ſuperiours, to inferiours, yet let him knowe

if euer he ſhall be admitted to the managing many doubtful & ſcrupulous points of a publike ſtate, wherin ſhall depend either the ruin or the preſeruation of the weale publique, or if not ſo, a great rent or ſtroak may be giuen by ill aduiſe, as contrarywiſe a great heape of honour may ariſe to himſelfe, and good to the commonwealth, by wiſe and well ſucceeding counſell, therein to haue a cleere indgement, far ſurpaſſing all others, wherby he may be able to vnderſtand, of many courſes, which (according to the diuerſitie of many mens opinions) ſhalbe propounded: which is not onely the likelieſt, but certainely the beſt, argues not a man wel red

in books, or ſtudiouſly cõuerſant in other mens directions, and obſeruations, (for many accidents fall out and are offered to the conſideration of a man occupied in the deep deſignes of the common-wealth whereof he ſhall finde no likelihood of example, or patterne to cut out his preſent actions by) but a ſingular eminencie of wit and iudgement, diuinely inſpired from God aboue. And whoſoeuer can be able to caſt, not onely an eye-ſight but an inſight into the behauiour and cariage of ſuch a man, vppon whome God hath beſtowed this diſcerning and all-deuiding iudgement, his ſeuerall actions and reſpects ſhall not ſeeme to him

actions ſmelling of lanthorne and candle, or ſauouring of learned authors & diſcourſes (for many, yea moſt who can ſay much more (as I noated) out of ancient hiſtories & booke-obſeruations, often ſee leſſe in diiudicating perticular ſtate-caſes) but the behauiours reſpects & cariages of a man through his quicke and Eagle-like-ſight of iudgement, firmly reſolued in al doubtful cauſes, to ſticke to one courſe: for that is the very life of al State-wiſedome, ſuddainely and in a trice, to attaine to a reſolution in al determinations propounded. For many are in ſhewe very wiſe, in conference very profound, in maters of difference very acute & ſub-

til, banding to and froe now one reaſon, then an other, and thoſe very plauſible and likely, but for want of this iudgement or rather iudicious reſolution (which in a ſtatesman hath the prime and principall ſeat, when ſentence definitiuely is to be pronounced, cannot ſo eaſily ſticke to one courſe and proiect, as finde out many.

And yet many of theſe nimble-headed and quicke-conceited wiſemen, (which I neuer maruell at, becauſe I knowe by experience that the greateſt hindrance to perfect wiſedome is to be puffed vp with a high conceit of ones owne wit and proper vnderſtanding) hauing inflamed braines and heated imaginati-

ons, to a promptnes and volubilitie of ſpeach, account, in reſpect of themſelues, all others fooles: ſo excellẽt ſeemes to them the lightning (for I cannot call it light) of their wit and reaſoning (for I cannot call it reaſon and iudgement) and halfe drunken facultie of belching out at their ordinaries & pots, ordinarie & triuiall conceits: and happily (that I may giue the beſt of them ſome reſpect) for the inuention of many plots and ſtratagems, theſe hot braines, are far excellenter, then iudicious and deepe reaching and experienced Statiſts, but when they come to the execution of weighty cauſes: ſuch as may either helpe or hinder them

for euer, either in publike or their owne priuate negotiations, ſuch a dizineſſe, and dim darkneſſe ouer-ſhadowes the true light of iudgemẽt (which is by them ſildom exerciſed) as you may obſerue them (like birds in Snow) fall when the Sunne is at the higheſt of his ſtrength, into moſte apparant dangers, and run with fierce ſpeede into their aduerſaries nets. And thus much may ſuffice to haue ſpokẽ as wel of the painted profeſſors of State-learning, as of the true and perfect Statiſtes of any religious common-wealth, with their ſeueral habits, ſhewes, offices, & diſtinctiue faculties, wherin if (according to the little skill and perſpection, which by

God

God and nature is infuſed into my vnderſtanding) I haue ſhott neare the marke of your content, my content and ſatisfaction ſuperaboundeth.

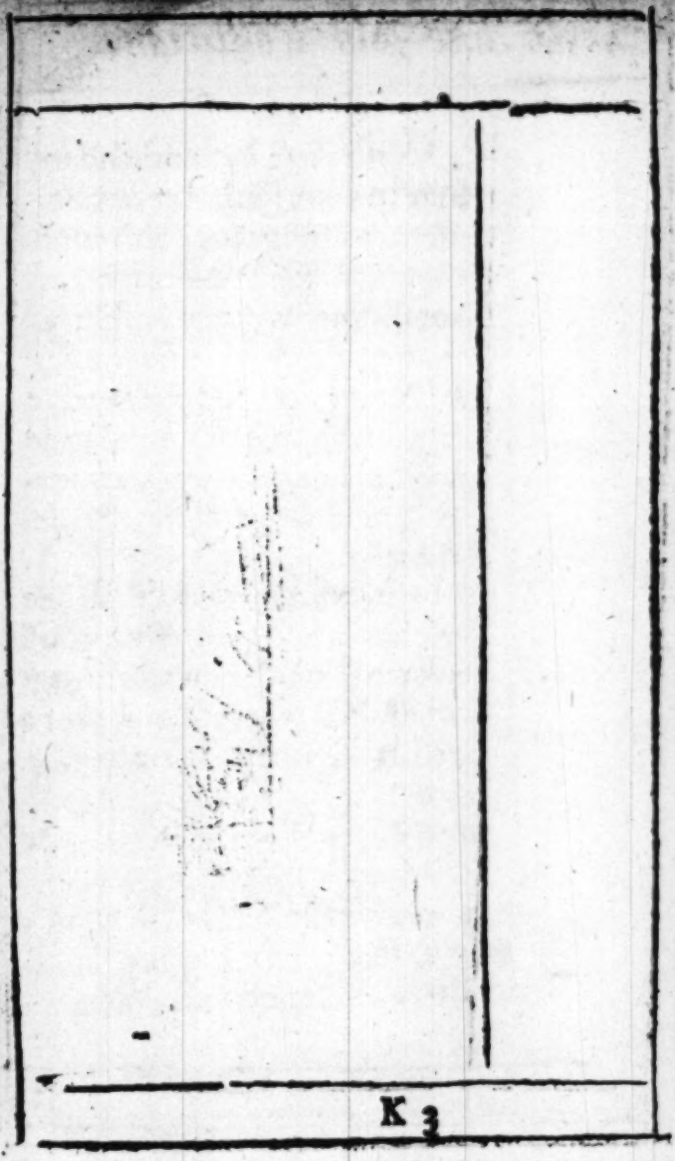
Howſoeuer, the errors I haue committed you muſt attribute to my diſtractions, the fruites of a weak & ſicke body, which according to the rules of phyloſophie, many times alter the temperature of the minde, & where any thing dooth either *deeſſe in neceſſariis*, or *abundare in ſuperfluis*, want in matter or abound in forme; you muſt ſupplye with the ſwift winges of your loue, the defects of the one, & prune of, with the skilful knife of your diſcretion & applicatorye iudgement, the ſarmenting & ouer-ſpreading boughes of the other.

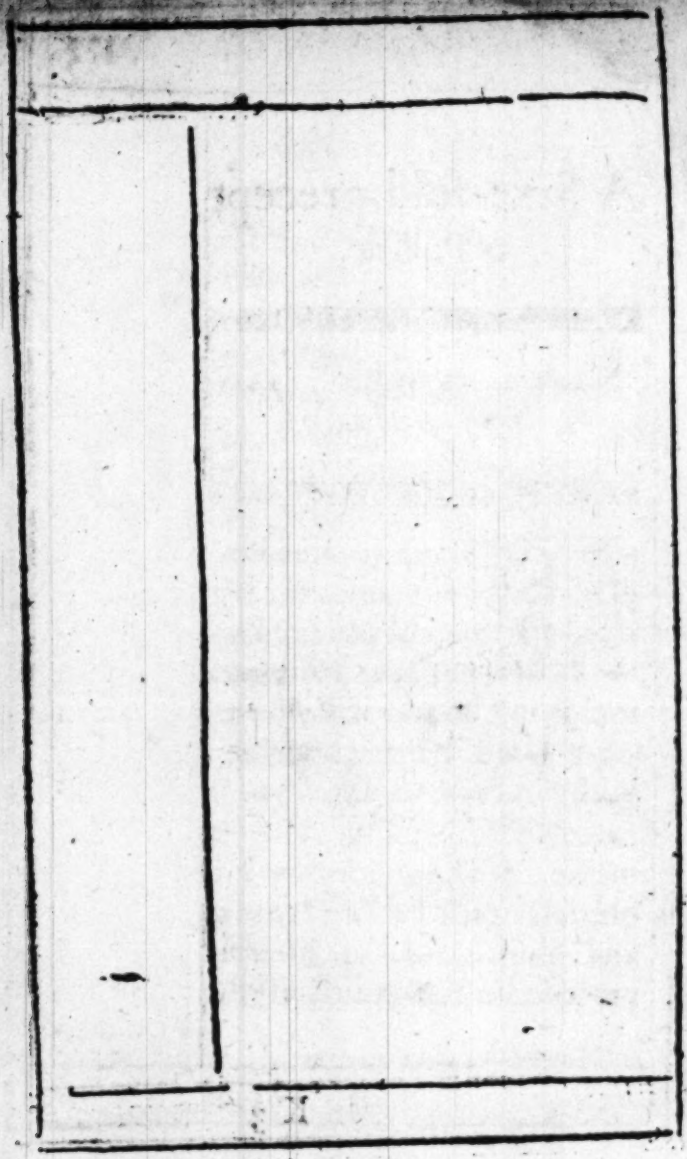
With theſe I commend my loue to your louing entertainment, wiſhing that (although they are but Pans-reade and rurall-ſonges, they might (as matters ſet downe by the pen of APOLLO) ſound ſweetlye in your apprehenſion, & giue to your conceite moſt conſenting muſicke, pleaſure, & delight.

In my next (ſo you ſhall bee pleſed to accept theſe in good worth) I wil ſtreine the ſtrings of my beſt witts, to giue you a reliſh of ſweeter harmony.

Your Philodeſpolus.

I. M.





A Sixe-fold precept of Pollicie.

NEARCHVS to his PHILODESPOLVS.

I Haue receiued frō your hands the harueſt of your approued loue, your ſixefoulde diſcouerie of Pollicye, wherebye I haue conceiued both *plauſtrum lubentiarum*, a carre full of pleaſing, and yet moſte true and vncontrowleable deſcriptiōs of ſuch vanities and abſurdities as are hourely practiſed in the courſe of the

world, and march vnder the Silken Banner of outwardlye profeſſed Tytles of vaine glorioußlie friuolous, or maliciouslie turbulent Politicians; And in your ſixt and laſt diſcouerie fullye perceiued your iudgement in ſetting downe, (bee it ſpoken without flatterie) ſuch exact, perpended, and ponderous deſcriptions of perfect Pollicye and State-learning, as was not expected from your Pen. *Veterem ferendo Iniuriam, inuitas nouam*: The pleaſure and profit I haue drawne from your preced ent Politique diſcourſes, emboldeneth mee to inioyne you to a new trouble, before I haue giuen you anye content or repayment for your former ma-

nifolde

folde courteſies.

Your pen hath led my conceit into a groue or thicket of many vſe-ful but generall obſeruations, but if you leaue my tender yeares, without your *Ariadnes* thred of conduction, your loue will prooue wrongfull diſtraction, and an expoſing of my vnſetled thoughts, to the wilde beaſts of diſturbance. Therefore I muſt intreat your louing Conuoy, for the ſetling me in the ſafe and plaine way of ſome particular precepts: and as you haue ſet downe the ground worke of a true and perfect Statesman, as alſo the *Cyclopædia* which moſt powerfully ruleth and muſt be made the chiefe and principall workeman in

all affaires of ciuil & politicke gouernment, by him which intendeth to be regarded for his wiſe carriage in any religious common-wealth: ſo you wold take paines to ad to thoſe general propoſitions, ſome fewe particular precepts, which as ſea-markes may inable mee in this infidelious age, to ſhun & auoid ſuch rocks & quick-ſãds of treachery & deceipt, as high fortunes & eſtats are ordinary ſubiect vnto.

For like as ſuch perſons as haue to do in the game & feat of wraſtling, haue in a redines certaine ſure pointes & waies both to catch hold, & alſo to winde out of their aduerſaries foyle & grapple: ſo muſt they who intend to trauel in the buſines & occupations of peace

& war, of neceſſity haue in rea dines (according to *Eraſm.* his admonitiõ) ſure rules, by which they may be put in remẽbrance what is in manye doubtfull particular caſes, needefull to be don, or omitted, Shew ther fore without any ſubterfugie, your ability & propenſe rea-dines, to giue ſatisfaction to this my requeſt.

You ſhall adde heereby to mine & other my good frends opinions now had of your ſuf-ficiency in politicke obſeruations, a large and locuplete increaſe of your repute, and ſhewe mee an infallible argument & conſignation of your vndoubted loue, and laſtlye ſet vpon the Talley of my re-ſpect, and Loue, ſuch debtes

of your deseruinges, as shall make me carefully studious & studiouslye carefull to repay them with treble satisfaction and remuneration.

Your loving Nearchus.

C. S.

PHILODESPOTVS his answere to *Nearchus* his request.

WHat you haue receiued (dear sir) was your owne. For whatsoeuer guiftes of arte or nature weare my inheritances, are by adoption your appropriations, for I haue long since in heart bequeathed and designed al the faculties of my minde and abilitie of bodye to your commaund and dis-

poſing. Ἔσωτε σὺν λήσμῃ, ἀλλ' ἀεὶ πρῶτόν, καὶ ὕστατον ἔστε μέσοισιν

I haue wiped away from the Table of my remembrance all formes and effigies, that firſt, middle and laſt, at all times, & aboue all thinges I might preſcribe freſh in my memorie your faithfull fauours, ſo liberally and ſo freelye expended vppon mee, a man of ſo little worth and reſpect. If any thing in thoſe weake iudgements, proceeding from weakeneſſe it ſelfe euery waies, did ſit ſmiling at your heart, & conveyed to your thoughts either pleaſure or profit, I care not what diſpleaſure or diſeaſeful vnquiet they brought vpon me. Concerning your requeſt, it was *Brut.* his ſaying (as Plutarche in his liues maketh mention) that it argned a great want of wit,

not to bee able to denye anye thing requeſted. And ſurelye though their breatheth not on earth that mã, that might leaue me ſooner void of wit or power, to deny or excuſe whatſoeuer you ſhold by requeſt commaund (for I haue euer accoũted your requeſts, as powerfull and abſolute commaundes) yet *lupum auribus teneo*, through this your motion I am driuen into ſuch commotion, as my ſickneſſe more diſquieteth not my body, then this demurr & dependance diſordereth my thoghts. To deny you, the ſenſe of gratitude, of ciuility, debarreth me; to yeeld, the weightines of the impoſure, a burden which I am no way able to diſcharge with anye warrantable account of credit, and the qualitye of the ſuite, and

buſineſſe propounded, vtterly deterres me.

For to take vppon mee to point out particlar leſſons, & inſtructions, ſuch as may bee directors to a man of that ſtate and fortunes, (as both by your noble order and rank, and much more by your diligence and ſtudye in liberall Artes and faculties of the deepeſt miſteries of learning, is likelye, and altogether hoped and expected to bee deriued vppon you) were to note out a Cæſar-like ambition in my thoughts and would certainely lay my folly and weakeneſſe open to much ſcorne and deriſion.

And againe, (beloued Sir) the gouernment of a publike

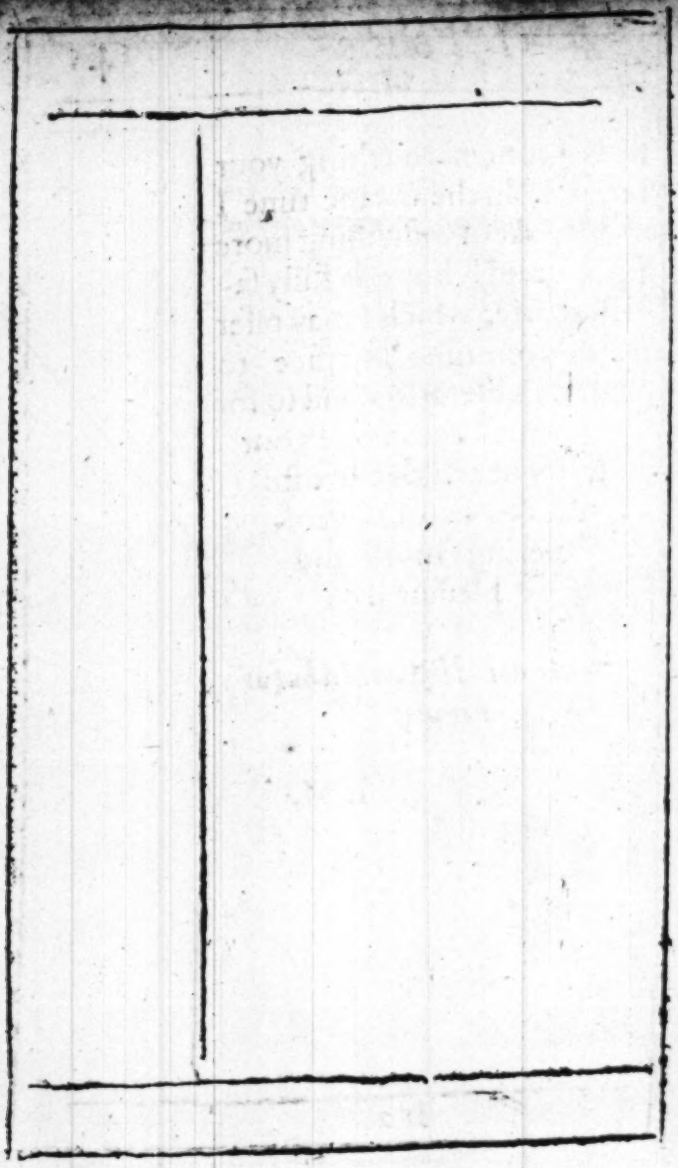
State, you muſt conſider is like to a ſhip at ſea, continualy toſſed with vncertaine waues and ſurgees, euen as the more vncertaine windes and State-tempeſts of ſudain motions and accidentall alterations, and diuulſions daily ariſing one in the necke of another, ſhall affect it: and therefore no ſure or certaine directions can be prefixed and Preſcribed to drawe the particular lines of a ſtates-mans life and actions by, your owne daily obſeruations, when you ſhall be admitted to action, wilbe ſurer and perfecter Preceptors vnto you, then any the moſt experienced ſtates-mans rules and precepts: and from me, how can you thinke (being

neuer admitted to the practiue part of policie& publique gouernement) that any note of worth or regard can be drawn? therefore I pray you vnbend the ſtrēgth of this your requeſt which I know was made by you with no other purpoſe then to try & feele the forwardnes of my inclinatiō, leaſt rūning into a raſh and precipitate intruſion of weightier vndertakings, then either my abilitie could beare vp and ſupport, or the fitnes and congruitie of this function & performance beare out, you ſhall (God willing) if heerein I haue not ſatiſfied you (as I truſt I haue) at my next meeting and conference, be with more ſurcharging reaſons ſufficiently reſol-

ued to content touching your requeſt. In the meane time I will thinke of ſomething more fitting, and I hope as fully ſatisfactorie, which I may offer as an appeaſing ſacrifice to your conſideration, and ſo for this time I commend your diligent and Bee-like ſtudies to Gods all proſpering fauour and bleſſings.

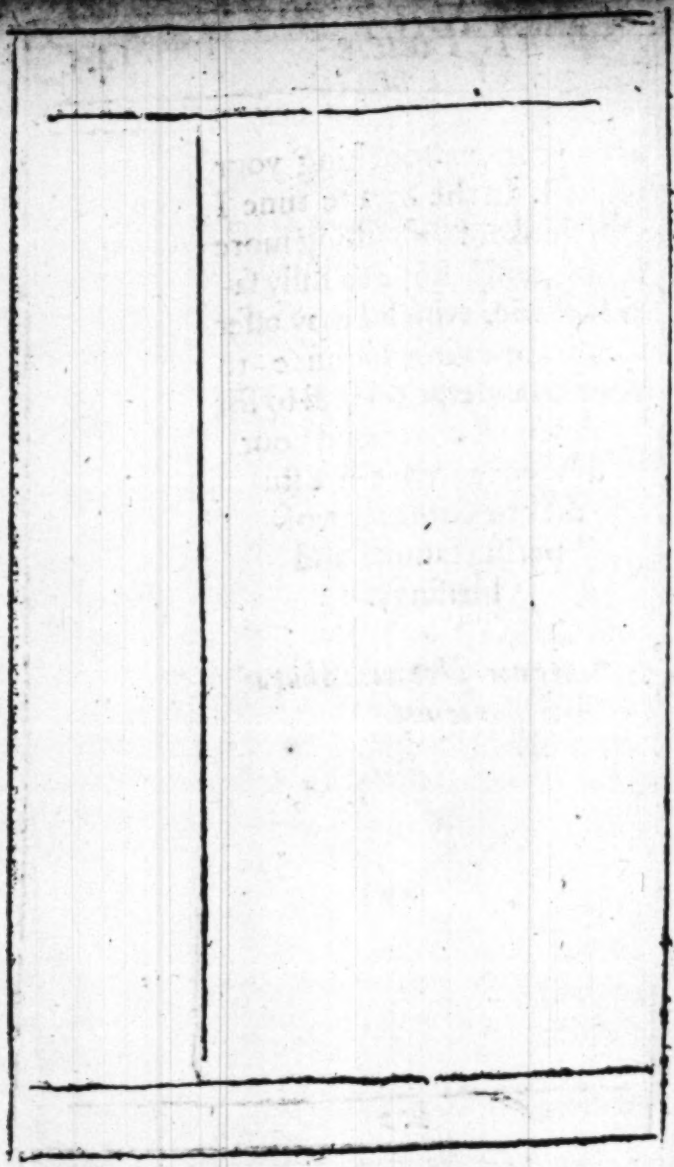
Yours not as hee would but as hee may

I. M.



Næarchus, his reply.

GOod friend (by the name offried and ſeruant both I kindely coniure you) that you would not vſe me as *Vetronius Thurinus* vſed *Alexander Seuerus* his poore ſuppliants, to ſmother me with lingring excuſes and delaies, nor make vſe of your wit in putting off and declining the force of my moſt neceſſarie requeſts. What *Brutus* his conceit was, concernes not



Nærchus, his reply.

GOod friend (by the name offried and ſeruant both I kindely coniure you) that you would not vſe me as *Vetronius Thurinus* vſed *Alexander Seuerus* his poore ſuppliants, to ſmother me with lingring excuſes and delaies, nor make vſe of your wit in putting off and declining the force of my moſt neceſſarie requeſts. What *Brutus* his conceit was, concernes not

particular; you ſhall by your denialls but ſet me into more longing, and with more forcible purſuite, make me to aſſaie & preſſe forward woman-like againſt al obiected allegations. In this one concluſion I will drowne al your doubtes and demurres, your weakenes and imbicilitie (if it ſhall cõmit any errors) ſhalbe poyzed within the ballance of my loue and kinde acceptance, and within the curtaines of moſt booſome ſecreſie, ſhall they be intombed. And although I cannot deny but that when dangerous tempeſts ſud dainely ariſe at Sea, prayer & reſolution to death is moſt auaileable, & that in a tempeſtuous ſtate, where all thinges

are continually in an vproare, & diſorderly confuſed, throgh daily and inteſtine warre, politicke precepts doe as little auaile, as aſtronomicall obſeruations at ſea, in rough, and all skill-drowning ſtormes: yet it were madnes for men that are to trauel by ſea, vtterly to neglect the due & exact obſeruatiō of ſeueral ſands, gulffes, cliffes, rockes, reatches, and ſhoares; ſo were it a plaine madnes, for him that endeauoreth to paſſe through the ſtreights and difficulties of deep and dangerous imployments, to cōmend his actions to the winde, and weather of euery accident, without any due and diligent conſideration what he acteth, or which way his purpoſes

ſhall ariue at their propounded ends, and be crowned with his deſired and expected reſpects.

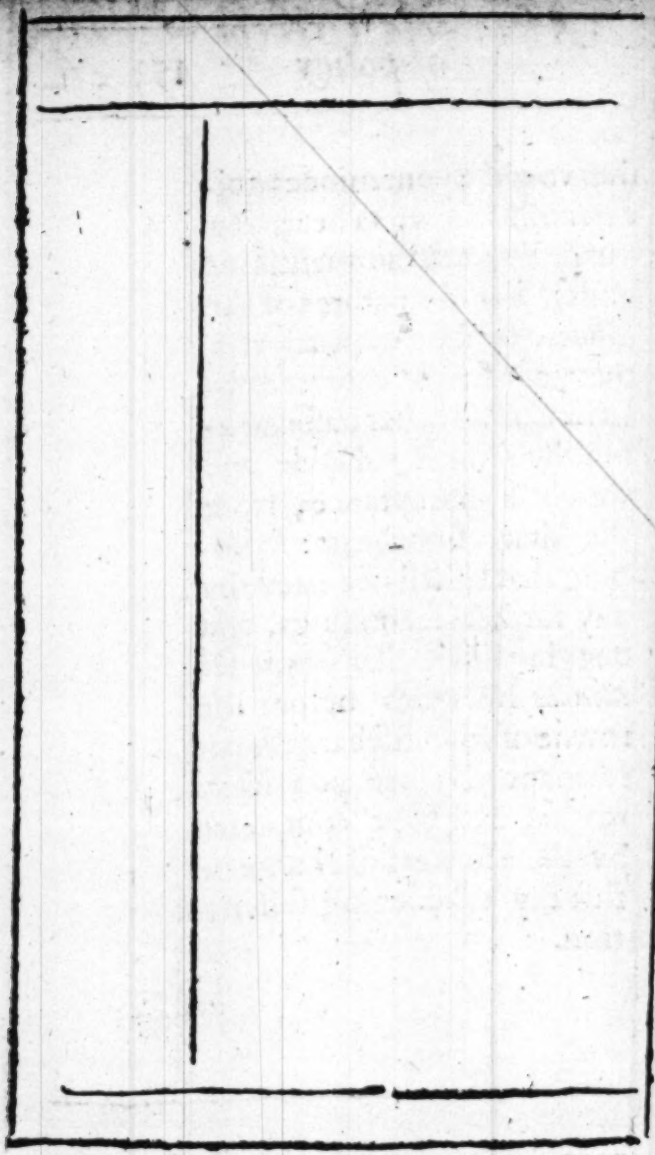
For certainely in the moſt troubleſome confuſion of tempeſts, though a good ſpirit and reſolution hath the principall place, yet ordinary rules are not by ſeafaring men altogether omitted, but in a calme they are preferred before the courage and deſperate reſolution, of the moſt vndanted hearts: ſo when any ſtate is moſt diſtreſſed with garboyles, Politicke gouernours omit not the ready and neceſſarie windings and cranings about of the peoples inconſtant & wethercocke affections, to contrarie

time-pleaſing points, nor any ſuch rules and ceremonious inſtructions, as experience & that preſent ocaſion ſhal finde moſt behoofefull: but in a peaceable, tranquille, and well gouerned ſtate (ſuch as wee conuerſe in) (happie are the gouernours, but more happie the people that poſſeſſe by ſuch wiſe and woorthy gouernours vnceſſant care and vigilancie, ſo great happines and proſperitie) wherein no turbulent motions of ciuill & domeſticke broiles daily ariſe, the well diſgeſted rules of expert ſtates-men may ſtād one, that is to lanch into the deep of deep & ſea-like affaires in ſtead, as wary card-cautions, to know how to beware of the

manifolde and diuerſe tumults, and conflicts of enuy, that ſhal be laid in the chānell waies of integritie and harmeleſſe innocencie, and ſuch infinite inconueniences as imprudence, temeritie, or improuidence, may expoſe a mans life and fortunes vnto.

And therefore be not nicely obſtinate in yeeleding to this my ſo much deſired requeſts, Σοι μὲν τετὸ σμικρον, ἐμοι δὲ μεγα. you ſhall performe to me a moſt kinde office, and no waies (I will vndertake) wrong your ſelfe, and although that gould which is digged out of the earth by vs with greateſt trauel is beſt regarded; and benefits hardly obtained, are vſually beſt beloued; yet thinke you

ſhal vnmyne your mindes golden collections to a heart that can diſtinguiſh the qualitie of guifts, and the natures of the giuers. And be moſt aſſured, that your free & vnforced oblations, ſhall neuer paſſe without their moſt valuable and weightie acceptance, from the Altar of my heart: ſo hoping that I ſhall not neede by any further ſecondings, and begging interpellations, to ſet *Mindus* his gates before the towne of your diſcharge & performance I leaue you like a towne, as I hope conquered by the powerfull charge of this my rebeſieging ſolicitation.



An anſwere to the replication.

XENOPHANTVS, (right worthy ſir) cuſtomably vſed by certain meaſures, which hee exercíſed and plaide vppon a Flute, to ſette ALEXANDER foorthward to battell.

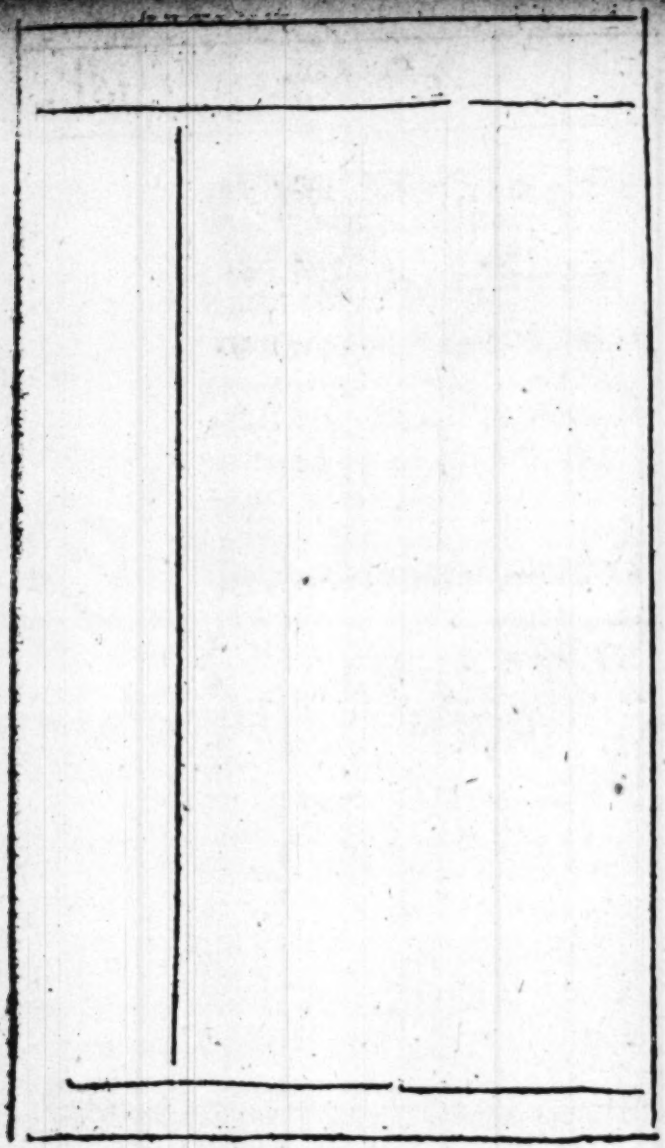
Xenophantus might haue bin accounted an exquiſite muſitian, if he could by his skil haue drawn *Alexander* from war: for to martial affaires, he was naturally of himſelf inclined, and needed no prouoking incitements, to ſtirre his warlike ſpirit to battel, wher in he ſo much & ſo inordinately delighted. Your perſwaſiõs haue euer had as powerful operation in my breaſt, as euer either *Xenophãtus* or *Ariõ* his muſick had to delight & draw the ſenſes of any mortal. But ſurely in this kinde, your importunate requeſts, rather rauiſh & inforce my will & conſent, then like *Xenophantus* meaſures perſwade my affectiõs. For *Alexander* was neuer ſo willing to take an occaſiõ to march againſt his enemies, as I am vnwilling to put in battell arraye

ſuch diſtracted precepts, as ſicknes, and ſorrowe thereof conceaued, ſhall be compoſers and prepoſitors of: you ſhould haue needed ſmal ſtore of coniurations in any other procurations. But howſoeuer, you muſt not be denied, & your ſweete and delicate conditions haue bene to me in all your requeſts, like CAIVS FVRIVS CRESINVS his field-inſtrumentes, powerfull, and vnreſiſtable bewitchings, and therefore I will make vſe of that politicke rule, *Sapere eſt id ſponte amittere, quod tenere amplius non poteris*, a woman were as good yeeld that to a man at firſt, which ſhe findes by loue tobe once conquered, and by *Cupids* batterie beaten down and ſubdued: & I finding a weake heart, ſet againſte

the moſt powerfull & puiſſant forces of your vertuous loue, and moſt to be beloued vertues) will moſt chearfully recollect and erect my fainting and languiſhing ſpirit, with the comfortable conſideration of your promiſes, & hope and deſire to giue vnto your vndeniable requeſts, all ſeruiceable and ſatiſfiing content and the rather for that I aſſuer my ſelfe, that your ſu-ſhining and ſupporting fauour, ſhall not be wanting to my weake & infirme ſupplies, as I ſhalbe inabled to diſgeſt and recouer them, to your ſight and vſe.

And becauſe (to cut of all further ambages) all riuers are ſaide to flowe from the ſea, and thither to returne againe,

and all Actions to bee measured out by the affects of the heart, which is like the fadomlesse and vnsoundeable sea, to the plummets of any outward appearance, I will in the first place prescribe you Sea-rules for the sound of your heart & affections, how farre you may flow ouer, and how much you must restraine your surging & inundating appetites thereof, as the necessitie of speciall occasions & occurrences shall require.



Concerning generall and particular truſts.

LEt Therefore your heart bee generally affected as Chymicall glaſſes, or poore mens chriſtmas Boxes are framed & faſhioned: Let downe many mens hearts and ſecrets into the deepe bellyed Glaſſe of obſeruations, but let the mouth thereof bee narrowe

and open but to a fewe, *parcè deſumpta*, vſe them pinchingly and ſparinglye, as Gentlewomen vſe their ſecreteſt conuaiances (not as Clownes their trumping alarums) as neceſſitie ſhall extract & wreſt them out from you, for ſome further eaſe or aduantage: vſe them as graue coũſellors ſmiles, not as rude Hobbinolds ger-laughters, who thinke they are neuer merry, except they caſt the houſe out of the Windowes with extreame ſecuritie, and forgetfulneſſe of all humanitie and ceremonye of ciuilitie, as Vſurers, not as Prodigalles vſe their Purſes, Let your heart ſtand, concerning the drawinges and with-drawinges of your truſtes and im-

ployments

imployments, as your Cabonet is furniſhed with ſeuerall and cloſe drawers & boxes.

Your Cabonet hath a generall drawer belowe all the reſt, for your looſe & idle papers, which is without any ſpeciall locke or Barre, onely the generall doore beeing opened, you may with eaſe and no further labour drawe out and admitte ſuch general conceits as are curſorily to bee vſed.

All the reſt of your Cabonet drawers are diſcreetly and with good iudgement diſtinguiſhed to particuler ſecrets, ſome to the receipt of your Iewels, ſome to one priuate and peculiar vſe, ſome to another, all which are reſtrained from any others eye or viewe,

being with ſeuerall Keyes and wards barred & debarred your beſt and moſte indeared friendes. In like manner faſhion al your both priuate & general demeanor & cõuerſatiõ.

For your ordinary followers & ſuiters, men of lower ſtate & condition, let your heart bee free and open to them, by one generall Key of admittance, to the diſcretion of your outward cariage, which without any intricatenes of ſtudy, will be apted and inabled by general obſeruations to ſhape euerie man an anſwere, according to his propounded ends, deſires and deſertes. For matter of deeper conſequence,

pe a particular Key to euekee ſeuerall deſignement, truſt

rve

and

and occaſion.

Let not in any man of note and worthye eſtimate, (either for honourable place or reſpectiue qualitie) through your hearts ſecret cloſet, and particular drawer, which may concerne anothers (as worthy to be reſpected) affaires or truſtye repoſements, nor anye to any priuate drawer of your heartes ſecrets, but with the right Key, that belongeth properlye and eſſentiallye to his owne particulars. So ſhall you in the firſt place, gaine the hearts and vnderſtandings of moſte men of ſpeciall worth, note and reſpect.

Secondly you ſhal ad to ingenious mens labours & painfull endeuours, continuall incoragement, and make them

willing without iealouſie (iealouſie which burdens and oppreſſeth free ſpirits and deepe reaches) to vnſeame and vnrip their expenſiue & elaborated obſeruations, to your diſcreete and concealing apprehenſion.

Thirdly through this your diſcreete cariage, and concealing conueyance (which will ſpeedely be diſcouered in a great ſtates-man) you ſhall breed and ingender in the hearts of euery wiſe and approoued ſtatiſt, that conuerſeth with you, a wonderfull and vnremoueable conceit, of your high and admired wiſedome, which by a ſpreading fame, begets an intire reſpect and inducing opinion of worth, and an opini-

on of worth & wiſedome muſt not, in a ſtates-mã be neglected, (eſpecially among men of wiſedome) and (though of lower fortunes, yet of deepe and diſcerning iudgements) for that being loſt, a ſtates-man ceaſſeth (euen as a father ceaſſeth after the death of his children, to be accoũted a father) to be reputed & eſteemed for a graue and wel deſeruing ſtatiſt.

Fourthly and which is moſt in your ſelfe, and for your owne good to be reſpected, it will deriue to your iudgement an excellent method and order in all your ſeuerall cariages, and free you from ſuch inconueniences, and incombrances, as an inconſtant behauiour, vnſteadines, and an ordinary cuſtome

of diſperſing and communicating many ſeuerall mens buſſines, coherences, and iudgements, freely opened to the hearts priuate reſeruation, will throwe any man, ſeriouſly occupied in diuerſe and deepe deſignes, into. For as in a library of many the moſt exquiſite and profoundeſt treaties of plots & conueyances of or belonging to a ſtate, except euerie worke and plot concerning marchants affaires, euery ſeuerall accident and negotiation of french occurrences, euery proiect of ſpaniſh, euery ſcope of embaſſages, and intercourſe of Barbarie buſines, and ſo of the reſt, both domeſticke and forraine occaſions, be not methodically diſtinguiſhed, and

neat-

neatly delineated into their ſpeciall quincunces, and proper and peculiar places & orders, (whereby vppon a triſe a man may finde by the caſt of his eye, whatſoeuer the neceſſitie of preſent vſe and imployments call for) breedes more incoragement to haue ſuch a library (though of the moſt excellent manuſcripts) then the benefit thereof can giue contentfull ſatiſfaction: ſo doth the conferences had with many wiſe & expert men who haue laborioufflie and profitably trauelled at home or abroad, in ſeuerall and diſtinct courſes of ſtate-buſines, as alſo the particular ſecrets of your equals, attending neere about a Princes perſon,

offered

offered to your hearts truſt (as in the court an eminent perſon for fauour or reſpect of wiſedom, ſhal want no priuate proffers, and inſinuations of ſeruice, ſo long as his wiſedome and fortune ſupports that well begotten grace and fauour) if your heart be not able to clap a ſpeciall key to euery ſeuerall mens diſcourſes and ſecrets (ſuch as carry no matter of danger, or diſtaſte of ỹ princes behauiours, courſes, or affects, (for with the concealing of ſuch ſecrets neuer let your heart participate) they wil bring, by a confuſed intermingling of one mans ſecrets with an others, a generall diſtruſt and hatred of all your followers and acquaintance, and make your iudge-

ment vtterly vnapt, and vncapable to make particular vſe and profitable application, of ſuch concluſions and experiments, as from time to time haue bene offered to your preheminence by priuate notice and conference. For your thoughts wil be euermore diſorderly diſpoſed and appointed, betwixt truſt, feare, and ielouſie, and when vppon any ſtate accident, you ſhould be admitted to action or publique aduiſe, you will be caſt into ſtrange & extrauagant doubts, how far the reuealed truſts of this Noble may preiudice, and open your ſlender and inconſtant behauiour to another, and how far another mans conceit (by promiſe and the lawe of

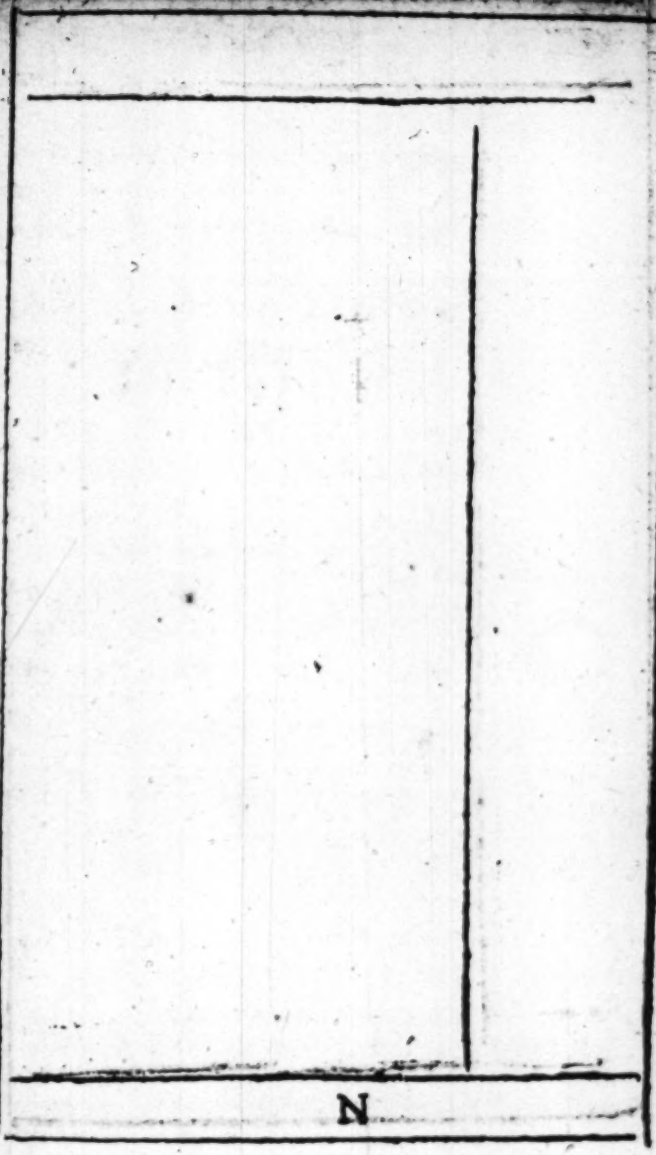
courtierſhip, to be lockt from all others eares) & commonly may taxe and iuſtly condemne your leuity and double neutralitye to a ſecond, and a ſecond giue taſt and relliſh to a third of your vneeuen and vnſquare and vnskilfull handling of your court-cariages: which can neuer ſuffer a ſtates-man to thriue or proſper, but ſets by degrees in ſhort time (time the diſcouerer of all mens hearts) a dayly and hourely curbe and bridle vppon the mouth of al his ſayings and proceedings, and in continuance makes him of a free man and reſolute, a very bondſlaue, and in all occurrences of ſpeciall moment, to cry mumm, ſtanding rather like the ſuperficies, following

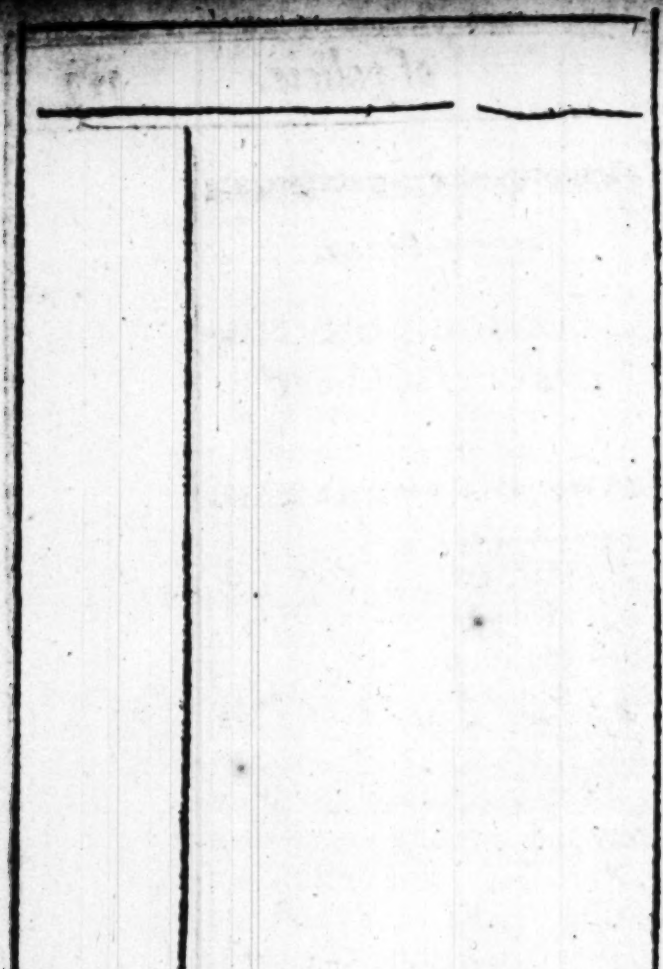
the

the lines of other mens directions, then a rule & mathematicall line, to draw all other ciphers and ſuperficies of a ſtate, after his prefigured and deciphered orders & orderings.

And as in your Cabonet you haue one ſpecial drawer, which hath a treble locke not to be pict open by the cunningeſt Iugler: ſo let ſome ſecrets of your heart be vnpaſſable, and inuiable to any truſt whatſoeuer. Admit neither father nor brother, wife nor mother, friend nor familiar, to keepe the golden key of thoſe miſticall and deepely diſgeſted treaſures of your hearts inclination, or your lifes conuerſation, let them

be as your life blood, reuealed vppon no occaſion, where it prickes, or where it tickles, or where it ſettells, for you may haue ſome ſuch ſecret greefs, ſome ſuch ſecret delights, and ſome ſuch ſecret vnquenchable flames, either of honour or pleaſure, as may not with ſafty be made known or conueyed to the moſte ſecreteſt truſt and diſcouery of any man liuing. So ſhall you make good in your owne preſident that Italian prouerb, *La lingua del ſauio è ascoſta nel ſuo euore.* The tongue of the Wiſeman is hidden in his heart.





The ſecond Precept.

Cõcerning the tempering of affections.

EVerie man doth wonder at an Eclipſe of the Sun or Moone, and gazeth at a blaſing Starre, but fewe men regard to vnderſtand the motions and exhalations of their owne affections & eclipſes of either that he auenly inſtilled light of nature, infuſed into the ſoule of man; or the wilde eſtranginges and aberrations

from reaſon, apparelled & inſtructed deuinely, many times and in many men, with the ſupernatural precepts and inſtructions of religion.

Two reaſons may be yeelded why we too negligently paſſe ouer and ſuffer to growe to a head of daungerous and miſchieuous cuſtome, any vice or diſorder, Lord-like predominating or rather tyrant-like lording and trivmphing, in our naturall diſpoſitions and inclinations. The one a powerful and ouerweening deſire, we haue by nature, to pry into other mens faults, and ſo ouerſlip the ſight of our owne ſlimye & defiling filth of foule enormities.

The other, is a naturall feare-

fulnes

fulnes, to rip vp Chirurgian-like with the inſtruments of ſeuerity, our hidden and inwardly putrifiing ſoares and corruptions, to the coare and bottome of them, and to make often & priuye ſearch into the cloſet roomes and angles of our flattered and ouer-ſliked & ſmoothed follies, raigning within vs.

For dayly experience teacheth vs, that euery Comet or eſcape in an other mans digreſſions, from the perfect and exact preſcript of humane ciuilitie, or other cuſtomarye rites and ceremonies, is wondered at like a blazing ſtar, and aſwell the pure as the impure ſighted, are called out to gaze and behould with ſcorne and

disdainefull reproach, our friendes or Neighbours slips and falles, and are by vs (euen manye times, where there is greateſt profeſſion of kindeneſſe and intyre familiaritie) expoſed to the attrectation of euery paſſengers ſcandalizing and detracting tongues, when as the Eclipſes of our owne moſte vnnaturall and fowleſt abuſes and miſdemeanours, cãnot with any patience abide the blinde-mans eyes to bee lifted vp againſt them.

And therfore theſe two reaſons may bee well ſaide to bee like HIPPOCRATES his twins vnſeperable; they kiſſe, imbrace, & nouriſh each other.

For queſtionleſſe the reaſon why we ſo much delight like

fleſh flies, to conuerſe in the ſucke and contemplation of other mens errors, and like *Noahs* vngodly children, to take ſuch pleaſure in diſcouering the nakednes and deformity of other mens imperfections & weakeneſſes (be they either by naturall or religious combination and coniunction as neare to vs, as *Noah* was to his children)is, that wee ſildome throwe open and diſcouer our owne hidden & lurking vices,& vicious humors, or looke back vpon the wallet of our ſeuerall tranſgreſſiõs & tranſmigrations from either reaſon or religion:for the due conſideration of a mans own follies,is a reſpectiue cauſe,& cõtinual motiue,to draw him to a ſober, diſcreet & chari-

table

table conſideration, and interpretation of other mens digreſſions or relapſes.

For then our Friendes or Neighbours liues and conuerſations, for offences and errors comitted, could no ſooner ſing that forrowefull note of commemoration *Infandum regina, iubes renouare dolorem*, but our re-ecchoing accents of the like well noted, and in our ſelues, ſo often obſerued aptneſſe and proneneſſe to boulder and more ouerdaring preſumptions, would beare the dolefull dittie of this commiſerating reply, *haud ignara mali miſeris ſuccurrere diſco*; wee would bee readyer to poure oyle, and throwe ſugar vppon our friendes grieſes concea-

ued for anye fault or miſcariage, then with Salt and Vinegar rubbe the gauled & green woundes of their penitent and much to be bemoaned afflictions: For by a daylye and continuall conflict had with our ouermaſtering affections; and vntameable rebellions of nature, we ſhall finde more paſſion from the heate of the like fiers vented to cõpaſſion, and leſſe leaſure and ſcope, to ſcore vpon the dayly countbooke of our idle apprehenſions and wantonlye ſtrict obſeruations, the marks of other mens follies.

Therefore, firſt like a naturall man, I aduiſe you to enter into a ſerious and ſober conſideration with your ſelfe

and your priuateſt thoughts, and to diſcouer to the block-houſe, and beacon of your reaſon, and beſt diſcerning faculties, what maine tops of aſſaulting and out-daring enemies of paſſion, out-braue your Capitols beſt ward, or what Serpent-like affections ly hidden in the graſſe of your all-pleaſing & delighting humoures, and hauing diſcouered the one, & vncouered the other, to imploy your beſt volley of reaſons ſhot, to blowe of the one, and to beſtow your daily and hourely endeauours, to kil and wound the other.

And beeauſe the ſecret and priuy booſome vices of Nature, are moſt offenſiue, and

though

though leaſt ſeene, yet moſt vndermining enemies, you muſt redouble your endeauor, nor with a wand to alapat, and ſtrike them onely as louers loath to hurt, ſo as like a ſnake they may growe together, and gette greater ſtrength againe, but (according to the Italian prouerbe, *Sel' albero ha fecca la radice, è Impoſsibile che poſſa hauer foglie verde.* If the tree haue his roote dryed vppe, it cannot poſſibly ſhoote foorth greene leaues) to drye vppe the venemous iuice and roote-ſap of them, and to ſtrike them through the heade and very life ſtrings, that they may neuer knit againe to your

offence

offence, leaſt like a Snake laide warme to your boſome, they ſting you with ſome deadlye and Irrecouerable inconuenience, and by giuing life and warmeth to them, to denye to you all life of true and eſſentiall liberty & freedome, vtterly captiuating your ſenſes to their ſlauerie, and eternall ſubiection.

For as the Moone beeing loweſt of the Planets, dooth coueigh and tranſport their operation and force through her Orbe into all Elementall creatures, cauſing alteration and change of humors, times and ſeaſons, yea, perturbing and diſtempering mans body, the Ayre, and all other thinges vnder her Orbe:

So doe our affections,(being but the lowest and ministring seruants to reason)vnmastered and not set by the Quartill or Opposite aspect of true moderation and discreete and well disposing order and gouernement,carrie and conueigh disturbance and distemperature through the Orbe of all the senses, and leaues all a mans actions,subiect to such alteration and change, as breedeth nothing but either fierie and violent motions , or friuolous and phantasticall inflations.

And that you may the better and more powerfully subdue,by your daily conflict had with them, these so troublesome & so opposing enemies

to reaſon and perfect iudgement, you muſt vigilantly and exactly, laboure to detecte and finde out the meanes, that ſo often betray your reaſon to the ſubiection of your affections, and hauing diſcouered them, preſently to diſcard them (as moſt trecherous and falſe Pyrates, to the flouriſhing wellfare and ſafety of your credit and eſtimation) be they neuer ſo deare or beloued of your nature, and bene neuer ſo long had in requeſt of you, for their olde acquaintance and familiarity.

For elſe like priuate Poſterne doores, they will continually be ready to let into your heart ſuch theeues,

as in time will ſpoyle and rob you of all your richeſt ornaments, of either ſpirituall or naturall guiftes and graces, and like *Dalilahes* flattering inticements, depriue your minde of all her Sampſon-like locks of reſiſtance, and ſtrength, and power of iudgement and diſcretion.

And by the way I hould it not amiſſe, that when your minde is loſt in your affections you may the ſpeedier meete with her againe, to point vnto you affections ſeates.

Loue hath his proper place in liuer, which till it exceed, is an affection moſt commendable, but when it ſwels ouer the bancks of reaſon, it begets the name and title of vice, and is

endor-

indorsed with additions of vanitie, wantonnes, trechery.

And so likewise Ioy which dwelleth in the spleene, if it exceede not, cherisheth the heart, releeueth the blood, quickeneth all the sensitiue & intellectual parts, to a promptnes and agilitie in any honest and vertuous function, but if it exceed and get the rule and dominion of reason, and true temperance, it begets the name of wretched and disorderly security, dissolutenes, scurrility, inciuility, and such like.

Anger, which dwelleth in the gaule, the most noble and heroycall affection, that is according to the phrase of the scripture, *Be you angry, but sinne*

not)

not) the fittingeſt helpe and inſtrument of publike gouernment, the moſt ſenſibleſt and ſeuereſt corrector of vice, & all vicious outrages, yet if it be ſuffered to exceede, it begets the name of ouermuch haſtines, temerity, & ſomtimes frantick madnes, according to that of the Poet, *Ira furor breuis eſt*. Feare is the childe of ſafety, according to that ſaying, *mater timidi nunquam plorat*, The mother of a feareful man neuer weepeth, the forerunner of wiſedome, according to that of *Salomon*, *Ante ruinam exaltatur ſpiritus*, the ſpirit of a man is lifted vp before a fall: but the beginning of wiſedome is feare, the trueſt and faithfulleſt companion of

thrift, but if it exceed, it begets the name of weakenes, of womanniſh and harelike timidity, of irreſolution, and cowardly flegmatique ſloth and idlenes. Other groſſe and foule enormities, your breeding will not ſuffer you to be acquainted with, therefore like *Licurgus* I hold it fitter to be vnmentioned, then precept wiſe to be enlarged. Now forasmuch, as I right well haue tried, that nothing may auaile a politicke man more then to ſubdue & maiſter theſe affects, nor any thing wil, being vnmaſtred, more anoy, diſturb and diſable a ciuil & publique man, I am forced to reinforce this my admonition touching your affections, as you meane to proue a poli-

ticke man. When therfore by a due & impartiall examination and diſcouery, made of your moſt impotent (& yet moſt potent) imperfections, you ſhall finde your reaſon & true light of iudgement, moſt ecclipſed by the ouerſhadowing power of any particular, either earthy aiery, or cholericke interpoſition of appetite and humour, & the wall of your defence by any of them, made weakeſt & moſt ſubiect to daily inuaſion, there, I aduiſe you to watch & ward, night & day, and to ſtand continual centinel, with your guarding and defenſiue fortification of reaſon, for that ꝺ in a priuate mā wold be & is cōmonly tearmed but an odde conceited humour, admitted or cōmitted by a publike man makes odious & inſupportable

ſuch actions as are therewith intermingled. And queſtionleſſe, no actions of a naturall man, much leſſe of one that profeſſeth himſelfe a morrall man, but leaſt of al, of one that propoundeth to atain to high & eminent place of publique gouerment, can haue his proper demerit & eſtimat of praiſe or warrant of ſecurity, that is glewed in with anye powerful paſſion, or ouerflowings of naturall affection: for affections are noted by the philoſophers, to be but alienations of the mindo, iudgement, and reaſon. And a minde alienated from iudgement and reaſon (the true and onely diſtinguiſhers of wiſe men and fooles, yea brutes & mens actions) what

can

can it produce, perſwade, act, aduiſe, contriue or proſecute, voide of palpable and manuable errors? Infinite fogges, and groſſe miſtes of darkneſſe, are affections inſeparable and moſt adhering cõpanions; Affections vnbroken & vnbackt are our enemies free paſſage-windowes, by which they may ſhoote in all their Arrowes of malice, enuie, ſpleene, ſport ſcorne and deriſion.

They are the generall forerunners and præparatiues of euerie common mans woe and miſerie, but Politicians & Statiſts particular halters of ruine and perdition.

Therefore, as the Moone at any time being in coniunction with any of the Starres or pla-

nets in either of the 12. conſtellations or ſignes, then doe aſtronomers ſay that the ſigne is in that part of the bodye, ouer which ſuch a conſtellation Signe or Starre doth rule, at which time it is verie dangerous to make inciſion, or to open any vain in any part of the bodye, but eſpeciallye in that part of the body, which is gouerned of ſuch a ſigne or ſtarr, wherewith the moone is then ioyned: ſo of your affections, and the particnler predominate paſſions of your nature, either of choler and anger or deſire & concupiſcence (for I feare not anye other in you) if you intend to proceede to the managing of manye, or anye weighty cauſes, you muſt moſt

warily

warily prouid & moſt cautiouſly recollect your beſt ſtrength of vnderſtanding, by reſtrayning your ſelfe from ſuch actions, and dealing with ſuch ſubiects in the execution of anye publique function, as by your former preſcribed obſeruation, you ſhall perceiue to ſtand in coniunction with any your preſent ouer-daring appetites and affections, and neuer to truſt and admitt your witte or will to bee actors on the ſtage of the worlds viewe, in anye open place, part or duetie, vntill that fit that ruleth be fullye ouer paſt, & alaied. Imitate heer in ſ dolphins who (according to philoſophie at the beginning of any tempeſt, (ſuch as doth ariſe from the bottome of the Sea) are troubled with certaine hott exhalations

and vapoures) mount vp to the top of the water, to ſeeke for coole refrigeration(which is the reaſon why Marriners ſay, that when your Dolphins appeare aboue water, it ſignifieth ſome ſtorme or tempeſt to be nigh) ſo when you ſhall finde your ſelfe by any ,either naturall or accidentall diſturbīce & heat of paſſion, ſubiect to any diſorderly motions and perturbations, lye not ſwelling in the heat of that paſſion: but get vp to the top of your witts, (before anye tempeſt ariſe) your beſt reaſons directors, from them to take water and ayre of compoſure, and (according to *Licurgus* his obſeruation, who commended them vines moſt,by the which

the

the ſweete fountaines of waters ran cõtinually)to aſſwage the heat of any ſuperfluous humour, that you ſhall obſerue moſt rãging & ouer-ruling in your nature, with the fountain water of ſome contrary qualification, *Hoc amo, quod poſſum qualibet ire via:* This is true policie to be able to make all a mans affections ſubiect and ſeruiceable to any propounded aduantage.

A true States-mans loue is, and ought to be tyed with a ſlip-knot, neuer knit with any of his heart-ſtrings.

He muſt onely imbrace the vſe of mens vertues, and officious ſeruiceablenes, with outward graces, fauoures and rewardes, proportionable to

their deſerts, not ſingle out any outward affectation to any worthe, nor laye open any inward breaſt-detection of ſingular and intyre deuotion, to any ſpeciall qualitie. He vſeth the benefit of his friendes and followers, labours, giftes and endeuours, ſo long as they may be vſed vpon good terms thankfully & reſpectiuely, but hee wil, nor may vaile bonnet to his honor, for the retaining any mens loues or labours: for to doe ſo, would argue a weaknes, and ſeeme to ſpring from a rankeneſſe of ſome vnſubdued affection, which expoſeth a ſtateſ-man to much inconuenience.

So likewiſe a ſtateſ-mans hate is nothing, but a wiſe auerſion

of fauour and grace, befitting ſome preſent aduantage, not a ſetled & digeſted diſturbance of ſpleene & choler, yea moſte of their wrongs receaued, are but referred to the braines moſt familiar counſell-conference, not to any deepe or ſerious ouercharging of the ſtomacke, for ſo they would multiply his wrongs.

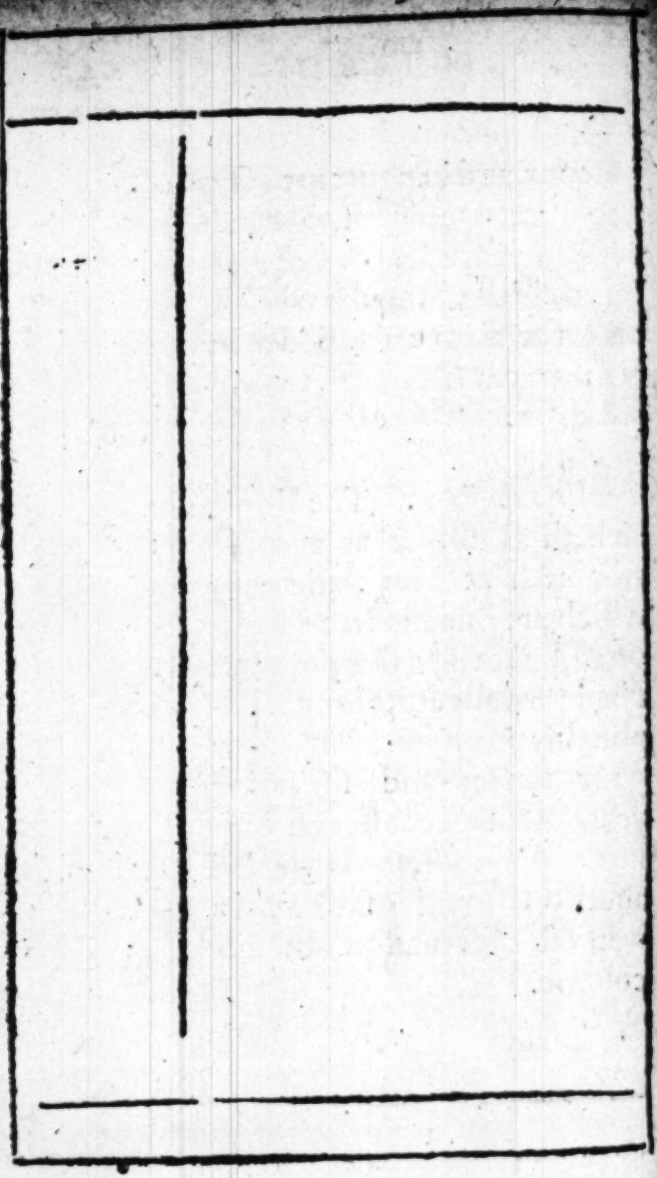
Firſt diſtract the iudgement when it ſhould be exerciſed in more proper and neceſſarie occaſions.

Secondly being admitted to lye boyling about the hart like ruſt and canker, would fret and eate vp the mindes marrowe of trueſt and calmeſt compoſition.

Thirdlye, being ſuffered to feſter about the heart, would bubble vp at one time or another ſuch lunaticke aſperſions and words offenſiue, as depriue him of ſuch readye & eaſie meanes of crying quittance for anye wrong ſuſtained, as ſhallowe conceites would, of their owne accord fal into, according to that true politicke rule, *profeſſa perdunt odia vindicta locum.*

And laſtly open to the world ſuch an impotency, as neither policy, nor court-ſhip can admit, for if a man wronged debarre mutuall intercourſe of phraſe and familiaritie, he ſhall be counted and marked by ſaying nothing, that the breſt is vlcerate & foule with

rancour, and in court men ſay, hee that profeſſeth to catch at euerie Flye, ſeekes but matter to choake himſelfe withall, an error flatlye forbidden by SALOMON himſelfe, the wiſeſt Politician *fatuus ſtatim Indicat iram, qui autẽ ſapiens eſt diſſimulat iniuriam*. The Foole kicketh as ſoone as another wincheth at him, and they which are ouer haſtie to kicke often, light vpõ a ſharper ſpur. I haue dwelled the longer vppon this point, becauſe I know your tender and ſpringing yeares, ſhal meet oftneſt with ſuch oppoſitiõs, as vnbrideled affections will offer to your waryeſt obſeruation and diſcouerie.



The third precept.

THirdlye, if you desire to attaine to this true wisdome and iudgement, fitting him that shall sitt at the sterne of the common-wealth, and so sit as hee may stand fast in all stormes, abandon from your conceite this deluding opinion, that to bee furnished and formallye prouided (either by the helpe of your owne

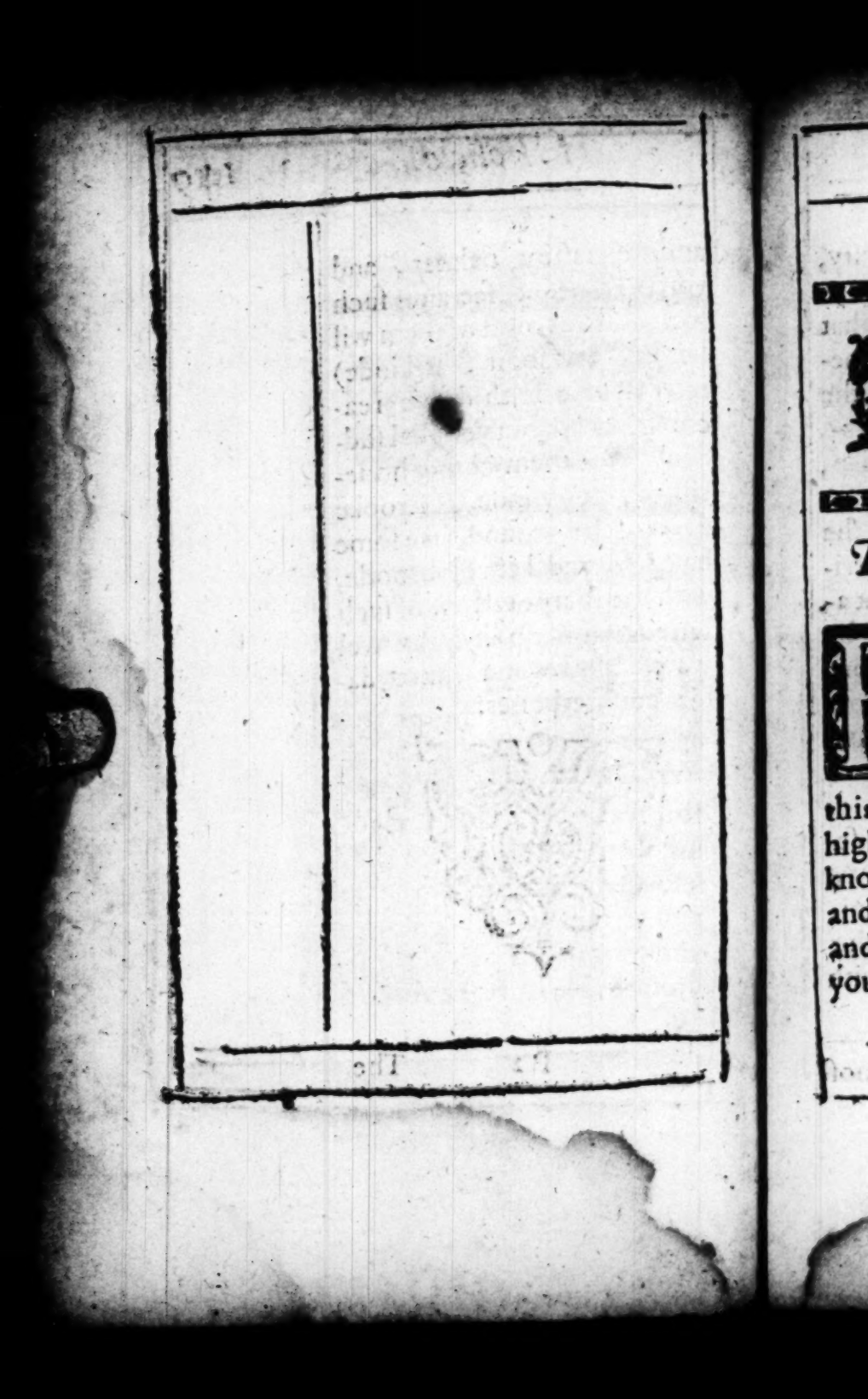
induſtrie and ſtudye, or dayly cõference with maſters of pollicie liuing or defunct) to ſpeake and diſcourſe pleaſingly and plentifullye of buſineſſe and affaires, of manye ſeuerall nations, and to know πολύτροπος *Vliſſes* like, the faſhions, habits and behauiours of Rome or Rhemes, as we commonly ſay, may make you wiſe enough to gouerne the chiefeſt and ſecreteſt deſignes of a ſtate. For this ouer-greedy deſire to bee acted vppon vulgar tongues, for excellencie in tongue, skil, and varietie of eloquence and booke diſcourſes, begets a ſingular pride in the heart, which is onelye delighted in an outward ſhowe of ſeeming wiſe, neuer ſuffers a man to attaine

to the true and perfect knowledge of any deep or profound misterie: or as we may commonlye obserue in proud women, that so their outward habit be geerishlye and wantonly set out to the pleasure of the worlds appearance, and their owne excessiue lust, they care not how poorely and beggerly al things are furnished within the house, either for dyeticall or costly, & rich supellecticke appendance; whereas on the contrarie, wary & prouident wise Matrons, care not how homely (so correspōdētly) their outward abiliments fall out, so as the inward furnishments of their purse and substantiall lyninges of their house and estates be richly and repleatly

contentiue and comfortable to their priuate thoughts: So fareth it with men that are caryed away and puffed vp with an extraordinarie vaine glory of being accounted rich in time pleasing, and vnprofitable titillations of liplabored eloquẽce or time-spending discourses of strange and forraigne accidents; they little respect, not can through pride & desire of ostentation, sound the depth of any graue or weighty skill, or expres in any particuler inploiment, any profundity of iudgement, or true insight in anye weightie and publique negociation, only they attain to the parings & excrement of state-learning, the pithe & marrowe they leaue behinde for sapient

and

and well taſting palates; and you ſhall neuer ſee any ſuch formaliſts (as moſt of them wil be very forward in that kinde) intermeddle with deepe reaching Statiſts, but you ſhal ſuddenly haue them come houering down ỹ winde, & ſtrooke dead to the ground, like ſome haggard and keſtrill broode, with the ſharpe talants of ſuch Ierfaulkon-like politicians wel watcht blowes and vnauoydable counterbuffes.



The fourth precept.

FOurthly caſt from your opinion, that throgh your owne wittie deuiſes (for againſt this rocke, many great men & highlyeſteemed for their skil & knowledge in policy, haue run) and certaine cunning motions and operations of your brain, you are able to turne about the

wheel of fortune & all felicity, as it were with certaine skrues and machinations, to what point you pleaſe: for certainely (as I partly noted of the iudgement of the vnlettered ſelfe-pleaſing politician, ſo may I affirme of the moſte edocte & ripeſt courtier in the ſubtill skill of cunning contriuances) that whoſoeuer is at any time ſo fowly abuſed by the deluſion of his ſelfe conceit of wiſedom, let him know that howſoeuer he may imagine himſelfe to ſtand in a faire and goodly paſture of delightfull and Oxe-like ſecuritie, through ſome fewe good ſucceſſes had in particulars, he is then neereſt the ſlaughter, and inuitoned with

moſt fearefull gulfes and quicke-ſands; and although the ground on which he ſtands may ſeeme firme to his ſhallowe iudgement, becauſe it ſhewes freſh and faire, yet he hath ſet his ſtand indeede but vpõa quagmire, couered ouer with graſſe (and that onely greene and high in ſhew, but not deepely rooted) which if he perſiſt long in, and wade with all his ſtrength, the harder he treads, the deeper he is like to ſinke.

For this politicke guidings of things by rule and line of booke-cunning, are but like eternall motion works, if any one peece bee diſioynted with a greater reach, or through ſome negligence, for-

get-

getfulneſſe, or ouerſights (as who can ſo liue in a Dædali-anlaborinth of cunning, but he ſhall be forced to make ſome in his life) all the ſtructure of his imaginarie Pollicies comes downe together, and throwes the engine Maiſter of the work, euen when he is got vp in his conceit, to the top of his promiſed felicitie, into the mire of all misfortune, or like an vnskilful alchimiſt, who hauing by his ſtudye and reading found out many worthy & excellent meanes and medicinable receipts, puffed vppe with the pride therof, falles to a degree further, the practiſing & finding out the ſo much ſought-for *Elixar*, which his conceite and skil is not able to

apprehēd nor digeſt,& ſo after many moneths, yea yeares trauel, coſt, and charges, fayling either in his due proportionable ſtinte,and moderation of fire, imbition, nutriment, concoction, and ſuch like, leaues to himſelfe and others, that ſtood in expectation of his producements,ſtupified to behould the ſame, a meere lump of droſſe,for their hopefull and longing deſires,or by too much ſpeed, negligence, or ouerſight in the leaſt particular, breakes aſunder his worke before it come to hatching, and thereby ſends ſuch a ſulfurous & noiſome ſtinch into his braines, as makes him neuer able to recouer his perfect ſenſes againe: ſo theſe

vnskilfull practiſers by booke and rule of all politicke foyles that depend as it were vppon their *Punto, reuerſo, ſtockado*, and ſuch like obſeruations of cunning booke-policie, fayling (that I may make no further application heereof) of ſome out blunt and plaine downe thruſt offered them, ſtand ſtabbed at the heart, in their ſeuerall hopes, and leaue themſelues a publique ſpectacle of ſcorne and defamation to the view of the whole world.

The

The fift precept.

FIftly, let him resolue himselfe to be immooueably fixed (for in this quicke-sand likewise the greatest Cedars of the state haue beene swallowed vp) in his religion, if he be touched with the feeling of any. For though it may not be denied, but that in many matters a wise Statesman hath liberty to change his opinion, as reason

and

& the diſcretion of preſent o-caſions, ſhall guide him, yet in ſuch actions and accidents as ſhall touch the triall of a good conſcience, in relinqui-ſhing the ſame, for any preſent aduantage, is not onely very dangerous, and ſildome ad-mitted, but it returnes in the iſſue much inconuenience, & irrecouerable loſſe of honour and reputation; but by degrees depriues a man vtterly of his perfect iudgement and diſtin-guiſhing knowledge in affaires and buſines of the State. *Ma-chauill* therefore (whether men tearme him *Hatcheuil*, or not to be macht in euill, it bootes not) in this reſpect per-ſwades his ſchollers wiſely (in my poore conceit) either not

at all to deuote himſelfe to any religion, or elſe neuer to forſake their conſcience; either to be abſolutely good or abſolutely ill, not to hang in vncertaintie, ſometimes inclining to good actions, ſometimes to ill, as they beſt ſeeme to further their preſent vſe & imployment.

For he which is markt with Gods ſignet, and priuateſt ſtampe for his owne, by inclining to euill motions & looſe digeſtions (the lime-twigs of honour, ſafety, and reputation) is drawne by degrees into deſperate attempts, which when he hath entred into, and waded chin-deepe therein, is ſuddainely recalled by a better ſpirit to a conſideration of

his folly, wherby it happeneth that plunged betwixt two' extreames, he can neither get forward nor backward, and ſo become a ridiculons obloquie to his enemies, a confuſion to his friends & followers, a perpetuall ſore & vlcer to his family & poſterity, whereas if he were abſolutely reſolued by wicked meanes to goe through all his purpoſes, hee ſhould finde no interruptiõ in his courſes, to countercheck his vngodly proceedings, whereby he might effect more with greater felicity & admiration, then any man, partly religious & indifferently affected to pietie and godlines. This made the ancient Romanes *Brutus*, *Caſſius*, *Decij*, and many

more

more of that ranke, to deſerue ſo well in the opinion of thoſe times for their fortitude and magnanimitie, ſhewed & approoued in many deſperate & dangerous attempts. For they being touched with no relliſh of religion, made fame and glory the chiefe ſcope, and ayme of all their aduentures, and ingagements, to the attaining whereof they reſolued their reaſon to feare nothing that could happen within the compaſſe of mortalitie.

To this agrees all their heatheniſh poſitions and maximees. *Aut dignitatem retineamus, aut vitã cum dignitate amittamus*, and ſuch like, whereby it appeares, that they helde true valoure, and Magnanimitie to con-

ſiſt in auoyding of ſubiection, and that the quiet and patient tolleration of aduerſe fortunes, drawing vnder the yoak of obedience, and ſubſcribing to domination, rule, and ſuperiority, was baſenes, & brutiſhnes, and therefore the deſperate, and indeede (in the true ſenſe of reaſon) more brutiſh attempting of any thing might tend to their ſelfe promiſed liberties, being reſtrayned by any lawe, power or ſoueraintie, to proceede from a braue ſpirit, a high and generous reſolution, and not onely murdering of others, that ſtood in the way of their wiſhes & aſpiring hopes, to deſerue immortall praiſe & glory, but the cutting of the thrids

of their owne liues, their children and posterities, in matters that might carrie shewe of publique reformation, or preseruation of their accounted honours or their Wiues and Childrens chastities, to be actions not only to be dignified, but to bee deified. And questionlesse, in these ages and times, and in these parts, where religion most flourisheth they who neuer had anye sense or feeling of Religon, (whether they bend their mindes to the compassing of high and weighty matters, in or belonging to a publik state, or cõtriuing any extraordinary plot in their priuate affaires) they may with a nimbler & prompter dexteritie, passe through all their purposes, then they which are clogged and fettered with rules and restraints of religion.

For as the profeſſion of piety, and religion, to a man throughly excerciſed therein, and reſolutely bent to forſake any pleaſure or worldly profit, rather then to admit the leaſt diſparagement or impeachment to the ſame, furniſheth him with a thouſand helping hands, in the proſecution of any propounded imployments: So, to his purpoſes and proiects, that profeſſing religion, hath, or ſhall diſpute within the ſecret cloſet of his thoughts, this is proper to the furtherance of my particular, howſoeuer irreligious, treacherous, diſhoneſt, vnfaithfull, rebellious, and yet admits the good of his preferment and aduantage to high and greate places and preheminences, before the goood warrant of his conſcience, nothing is or

can be imagined more interpoſing or diameterlike oppoſing, then religion. For ſuch a man ſhall finde, let his proiect ſeeme in the beginning neuer ſo currant, the meanes in his conceit neuer ſo cleere, a thouſand ſcruples and vnexpected countermaunds, that religion & the deſtruction of his vnſetled reſolution will caſt, as ſo many clogs & fetters into the mid-way of his haſty-pac'de-intentions. For as a man that leapeth from a high banck, ouer a narrow pit or deep ditch, to folow ſome maygame, by reaſon of his eaſie and ſpeedy deſcent (for *Facilis deſcenſus auerni*) is flatteringly pleaſed with his ſmooth & currant paſſage, but conſidering not how he ſhall recouer the hold of his ſure feeting, and the firme and knowne ground of his

ſecurity, is forced at his returne either by venturing to fall into the midſt of the miry ditch, or to goe many miles about, or to continue as a man outed of his confines: ſo fareth it with them, who for the compaſſing any priuate reſpect, leap ouer the knowne bounds & pales of vertue and Religion, whereby they haue bin directed in ther former courſes. For they behaue themſelues in al their actiõs, & enterpriſes, either like an army out of ranke and order, ſtill reſolued to ſome deſperate inroads, & ſo become like a ſhip without his Pilots and ſailes, fitted for confuſion, and prepared to runne into the ditches & ſhelues of all diſaſters, or ſtriuing to go a neerer way, either to thriſt, preferment or dignitie, being leapt from their owne wel knowne & trod-

den pathes of vpright dealing, to a ſelfe conceited courſe of cunning and irreligious pollicy, ſtand like mẽ, who haue forſaken thoſe trades and exerciſes they were trained vp in all their liues, for ſome new fangle deuiſes and inuentions, amazed, and to ſeeke in euerie particular, and ſó after much labour, vexation of ſpirit and anguiſh of minde, returne by weeping Croſſe to their former ſtandes; or if they reſt contented to runne on in their approued & propounded determinations of follie, (which is the worſt degree of al) in the ende hauing outed themſelues of their meanes & hopes, paſſe by their friends like a ſhip fallen into the hands of Pyrates, weather beaten and diſpoyled of all his braue array and furniture, which is as ruthful a ſpecta-

cle, as the eie of man can behold. Therfore I wiſh him (vnworthy to aduiſe) that deſireth to approoue his wiſedome, either in not failing in his attemp ts, or not falling by his attempts into any groſſe and palpable errour, neuer to diſpenſe with his religion, in any matt er of weightie conſequence and momente, but to make that the touch-ſtone of all his proceedings, ſo ſh all he be ſure both to vndertake & entertaine nothing, the iſſue wherof may prooue dangerous, and alſo to add like a ſtaide proficient, a daily increaſe and ripenes of iudgement, to his skill & knowledge in waightie affaires and occurrences of the ſtate.

The sixt precept.

SIxtly and laſtly, let your endeuour chiefly & principally, be excerciſed in ſuch actions as may aduance the glory of Gods truth, and forward by all poſſible meanes, the peace, the quiet, and the proſperitie of the Common Wealthe,

For surely he that is so affected and resolued to God & his countries good, he may assure himself that hee is in a right way to the attaining of a sound and exquisite Iudgement in all weightie determinations, and the more this resolution groweth vp in any man, the greater increase and growth shall hee finde daylye in state-learning and wisdome, for the spirit of vnderstanding, the spirit of Counsell, the spirit of knowledge, are inseparable companions of the feare of God and the loue of his name, neither shall wee finde farre from these companions a good estimation grace and fauour with all men, as well Prince and Peeres, as the better sort of the commons. For that man winneth moste inward credit and opinion of wisdome, and moste outward regarde and

hono-

honorable reſpect with all men, whoſe ſayings and doings carry moſt opinon of vertue, religion, & honeſty among men; as if he ſhal ſpeak or promiſe any thing, men will not doubt of his truth, if hee doth any thing, (whereof publike notice is taken) men wil applaude & account it for right, and to a right and euen end: if he commaund any thing, men will moſt willinglye obey it; if hee giue counſell men wil reſpectiuely imbrace and entertaine it, and haue euermore in high account his iudgemẽt in all cauſes.

But vaine are they who thinke this eſtimation to be compaſſable, or if compaſſed to bee durable & permanent, which is gotten by palpable and groſſe flatterie, by diſſembling, or deceite, yea by any other meanes then by vertue in wiſdome, and wiſdom

in vertue often ſhewed with good ſucceſſe, for al mens harts are kindled with admiration of vertue, and a ſupernall help and diuine aſſiſtance, yea the very wicked diſſemblers, & cunningeſt temporizers themſelues, hold ſuch men, who are accounted truly religious, & religiouſly prudent and prouident for the common good & ſafety, in great reuerence, and feare to diſpleaſe them, whereas they make no great reckoning of ſuch ſtatiſts, whome they know to liue by the like cunning & deceit, as themſelues doe, for cunning they know may be met withall by the like cunning, and apelike deceite may bee ouerthrowne, and caught by foxe-like crafte and ſubtiltie, but they knowe not what ſhooes to prouide for the feete of this religious

ſtates-

ſtateſ-man, nor what cunning deuiſes they may hammer out of their forge of knauery, ſtrong enough to encounter with him. For hee goes on forward in a plaine, euen right way of honeſtie and fidelitie, neuer or ſildom but vpon great and vrgent neceſſities, digreſſing into any by-waies, of ſlie, craftie, vnder-mining Pollicies, ſo as if anye man ſtudies to ouerthrowe him by diueliſh plots, and circumuentions, hee tyres himſelfe in his owne deuiſes, and the more he buſieth himſelfe in enuious practiſes, the more he lymeth, like a bird in a Snare by ſtrugling, his owne witte, and yet meeteth not with him, becauſe he runs not vp & down throu gh briars & lurking holes, like a fox or a wolfe, wher the gins & nets are ſet, but keepeth y road high-

way of vpright dealing, and hauing fixt his resolution in the purchase & increase of his princes fauour, to vse no indirect & sinister meanes, hath confined and circumscribed himself within the bounds of certaine faithful religious rules and propounded endes, from the which hee will not start or stray, for either the loue of his own priuate profit or pleasure, or else for feare of purchasing anye other subiectes displeasure, wherby it commeth to passe, that as in warfare, when other fresh water Souldiers vpon anye sudden and vnexpected skirmish, are to seeke of their office & place, hee presently claps to his station and is prepared to all accidents: hee medleth neither with ambitious motions, to ouer-throwe his Prince, nor stealeth by indirect shewes and

pretenses

pretenſes of publike good, the fauour of the people from him; his heart, againſt the falſe alarẽs of ſuch priuy thoughts and ſuggeſtions, is euer ſet as a Tenniswal, which no ſooner receaueth but at the very ſame inſtant and moment of time returnes & reuerberates the ball backe again, and if any looſe bent nouices (as it ſeldome happens) for they rather ſeek out mud-walles, to faſten their wicked plots vpõ, ſtriue to racket the ſame, or the like motions, through the countermure of his conceite, in a trice before any chace be made in the firme and faire Tennis-court of his conſenting will; he bandees them ouer the wall of his heart, ſo as they neuer returne or take further fixation. He profuſely rioteth not his own, to wring and wreſt away other mens eſtates,

nor

nor deuiseth ouer-greedye taxations and penalties to pinch the poore commons with all, hee is not heart sicke nor head sick, nor stomack sick, for his adhabitants vinyards: he enuies nomans prosperity & honorable purchases of his princes fauours, he is not pragmatically scrupulous, nor too inquisitiuely prying into other mens escapes and errors, such as hurt not, or disturbe the quiet of the state, therby to purchase himself hatred, but is sorry when any garbage of foule and treasonable actions is thrown in to the priuy chāber of the states welfare, & remooues the stinche & poisonus infection therof frō the princes persō, & the pure life blood of the commō-wealth. He makes the lawes the boundes, by which hee limits all his actions, he trusteth not vpon former de-

ſerts, thereby to preſume to run into any diſhonorable breache of Statute or his allegiance, hee liueth not voluptuouſly, nor effeminately, therby to giue, not only mean men example to imitate the like vices, & occaſiõs to baſe & ignoble ſpirts, to vilipend and neglect him, & that reuerent regard ought to bee preſeruer in men of high place and dignitie: but to put into his equals hands, ſuch as are his aduerſaries, a fitt weapon to woũd his credit, & to diminiſh the opiniõ the prince hath of his vertuous inclination, which being violated, there lies a free paſſage to infer by ſuſpitions, iealouſies, informations, any miſchiefe may be imagined, vpon him.

And this is that true wiſe ſtateſman or *Scipio* of perfect pollicy

Indued with this heuenly iudge-
ment, and thus haue euer liued
the worthy ſupporters of plenty
and ſtate, making vertue and re-
ligion the baſes, wherupon they
ſet the firme building of their
worthes and honours, whereby
they haue bene inabled to keepe
betweene all rockye extreames,
a middle channel of ſteeled tem-
perance, and by an euen poyſing
of all their actions to ſtand fixt
and ſtable in the greateſt con-
flicts of enuie, & long may they
ſo liue, that fauour in this, or any
ſtate, Religion and pietie, to the
comfort of theirs, and true Reli-
gions friends, and the confuſion
of all malignant, diſcontented,
and profane ſpirits. Much more
I would haue added, but an vnu-
ſuall accident forced me abrup-
ly thus to breake of.

By the imitation of *Silenus* ther weare deuiſed to hang vp in the Galleries and cloſets of Noblemen, certain ſtrange pictures, ſo wrought and ſhut vp in priuate Tables, as if you viewed but the outward ſide of them, they ſette forth nothing but little ſmal ilfauoured miſhapen Images, but being vnfoulded, they repreſented ſome high and miſtical matter: So in theſe preceptes, although you ſhal finde no pictures worthy the hanging vp in Princes or noblemens galleries, but rather at the firſt conceipt they may ſeeme idle, & of ſmall worth and regard: yet if you can wiſely vnfold their ſeueral ſhut-vp, and incloſed leaues of ſtate-learning to your ſecret conſideratiõ, you ſhal finde ſome things

in them worthy the hanging about your heart, as neceſſarie *Mementoes* to put you in minde of many vſeful obſeruations in ſtate buſineſſe: Vſe them not as your ſtudies, but as your watch at ſtudie, when your watch is out of time, you repaire to your key to winde vp the ſeuerall wards, that are therein amiſſe, and when your ſtudie touching State affaires are out of time, and *equipage*, haue recourſe to this watch, & in it happily you ſhal finde ſome key that may inable you to ſet all euen, & in good temper & order againe: What is herein wanting may be ſupplied, but neuer commended to writing, for the next particular inſtructions of ſtate-buſines, which I muſt vnfolde to you, may not be admitted to any other boſome truſt. Farwell.

FINIS.

Errata.

Fol. 3 l. 7 reade literature for like nature, f. 6 l. 21, voces for vices, reade nor for not, fo. 7 line . 17. read ther for the f. 8 l. 5. pleaſe for *praiſe*, fol. 11 l. 8 *for as* fol. 12 l. 11, reach for *watch*, l. 1. fo 13. *and* for ſtand, fol. 13 l. 21. reade not the 100. fol. 16 l 15 ſtates for *ſtate*, fol. 16 l. 17 artizants for *artizants*, fol. 36 l. 1. γαρ εἰσιν' κδν, and ἀμχεῖν ἀμχεῖν fol: 29. line. 4 in reading κάτακλισις leane out the κ. fo. 33. l 17. piſſe for *poſſe* fo. 38. l, 14 and ſo. 30 ſhould be 38. reade ἐναρχας. thus not as it is printed ſo 39. l 9 ἰκθυς & thus, not as it is printed, reade prericraneum for *pericranion*. fol 49 l 16 reade a duſſen of R. fol. 52 l 11 read & the caſting, fol 61 l. 10, reade not &, l. 13 *eiuſd.* fol. reade ther for the, l 15 eius fol. reade ſtaide for ſtade fo. 72. l. 7 ſweet bones leaue out the parenthesis. fol. 73. li. 6. reade to for ſo, line 4 *eiuſd.* fol. read not for oc, fol. 74. l. 7 and for or, fol. 78. l 10: the for their line 13. eiuſd. fol reade paucos for paulcos fol. 89. l 13 and thoſe, leaue out thoſe, fol 90, l. 1, if for is, fo: 90. l, 20 ſeales for ſeates, fol, 97. l 5 & 6. and for or fo 102 l 16 darknes for darnes fo 130 l 4 conſenting not with an: 8 fol 132 l 9 Philodeſpotus, not lus fol. 123 l 4 preſerue for preſcribe, fo 149 l 8 and for leaſt, fo, 144 l 10 concernes not my perticular, fol, 147 li, 15 of yeur obs fol 161 l 10 reade diſcouragement for in couragement, fol 169 l 9 communitie for cõmonly, with a parentheſis not at eares. fo, 172 l 2, they for to deny fo 126 l 6 pyroters for pyrates ſol 128 l 10 in the liuer fo, 129 l 18 leatcherie for treacherie, 130 fol & li 2, ſuch as doth ariſe from the bottome of the ſea, read after vapours, lo: 137 & l 21 22 23, reade for for or, fo, 147 l: 3, ſome for ſuch. fo 149 l 9 themſelues for himſelfe, fo: 159 l 1. ſuggeſtiõs for digeſtions, fol 159 l 15 imployment for imployments, fol, 164 l 11 diſtraction for diſtruction fol, 165: l 9 but for pit or fol 165 l 15 read after welfare, that it is ſo neceſſarily ioyned with his place and office, to remoove fol:o, 146 lin 18, reade preſerued for preſeruer.